The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 49.—WHOLE NUMBER 1037

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " " "
On Fridays, evening Prayer, with Lecture at, 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ½ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 4 "

Calendar for February.

2 Purification of the Blessed Virgin Mary, and Fourth Sunday after Epiphany.
9. Fifth Sunday after Epiphany.
16 Septuagesima Sunday.
23. Sexagesima Sunday.
24. St. Matthias the Apostle.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Barton, Rev. John G., 49 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Bourne, Rev. Rowland H., 40 West 21st st.
Cady, Rev. Philander K., Theological Seminary, Chelsea Square, Twentieth st.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Edwin R. T., 98 Twelfth st. or Ravenswood.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 4 St. Marks Place.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 685 Greenwich st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 916 Broadway.
Grigg, Rev. John, 65 East Broadway.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 86th st. near 3rd Avenue.
Hawks, D.D. LL. D., Rev. Francis L., E. 19th st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 97 Clinton Place.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 70 Franklin st.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 137 Madison st.
Irving, Rev. Pierre P., 2 Park Place.
elliff, Rev. Hiram, corner 31st st. and 1st Avenue.
ones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 224 3d Avenue.
McVickar, Rev. Henry, 8 College Green.
McVickar, D. D., Rev. John, 8 College Green
Mead, Rev. Edward N., 103 Waverly-Place.
Millett, Rev. James, 135 Eldridge st.
Moore, Rev. John Wells, 767 Broadway.
Morris, LL.D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Ogilby, D. D., Rev. John D., Theo. Sem., Chelsea Sq., 20th st.
Pardee, Rev. Isaac, 13 St. Mark's Place
Parker, Rev. Benjamin C. C., 114 East Broadway
Parker, Rev. Samuel P., Theo. Seminary, 20th st.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 3 St Clement's Place
eabury, D. D., Rev. Samuel, 125 West 13th st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
ylor, D. D., Rev. Thomas House, next to Grace Church.
ravis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., 114 Bank st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
White, Rev. Ferdinand E., 170 West 22d st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.

BROOKLYN

Clark, Rev. John W., 256 Pearl st.
Clements, Rev. Francis C., 1 Sands st.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Gardiner, Rev. Chas. H., 4 Bond st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D. D., Rev. Samuel R., 49 Myrtle Av.
Labagh, Rev Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Shackelford, Rev. John W., Myrtle Av., near Clason.
Stearns, Rev. John, Bond cor. Pacific.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Webbe, Rev. William T., 321 Gold st.

WILLIAMSBURGH.

ash, Rev. George W., Meserole st. near Union Avenue.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st
Walker, Rev. Robert J., South 5th, between 11th & 12th-sts

NEW JERSEY.

Barry, D. D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Macurdy, Rev. David H., Van Vorst.
Moore, Rev. Jacob D. L., Hoboken.
Sayres, Rev. George, West Hoboken.

Poetry.

From Keble's "Lyra Innocentium."

The Palm.

"Palma virens semper manet conservatione et diuturnitate, non immutatione foliorum."—*St. Ambrose, Hexaemeron, iii. 71*

Why of all the woodland treasure,
Holy Palm, art thou preferred,
When the voice of prayer is heard,
When we tread our thankful measure?
Why before our Saviour borne?
Why by glorious Spirits worn?

Is it for thy verdure, brightest
In the zone of colours bright?
Or that with aerial height
Thou the genial clime requitest,
Like courageous mountain maid,
Nor of sun nor air afraid?

Is it that in antique story
Conquerors own'd thee for their meed?
Nay, thine honours are decreed
For thy green unchanging glory,
Wearing thy first leafy crown,
Till thy vigorous life die down.

Pines may tower, and laurels flourish—
Deathless green is only thine;
Type of hearts which airs divine
Cheer, and high communions nourish,
Hearts on whose pure virgin wreath
Sin indulg'd might never breathe.

Selected Matter.

Protestant Worship at Rome.

To the Editor of the Evening Mail:

SIR,—Mr. Walter stated at a public meeting that Protestants were not allowed to have their worship within the walls of Rome. Mr. Maude says the statement of Mr. Walter is inaccurate. Lord Winchilsea rejoins that it is correct, for that his Lordship actually subscribed £25 towards procuring a place of worship at Rome, but the attempt has proved abortive, and the English still worship above the pigs, outside the Flaminian gate. Having been chaplain to the English residents at Rome, from the year 1822 to 1836, with some intermissions, perhaps you will take me as a competent witness in this matter.

The first room ever hired for the English service, was, as Mr. Maude states, near Trajan's Forum. The British residents, in winter, continued to use that room until 1818. Cardinal Gonsalvi ignoring the existence of such a worship as the best mode of evading the law and allowing the scandal. But all the Cardinals were not so liberal as Gonsalvi, and the English becoming bold by indulgence, were not content to resort to their upper chamber on foot; they arrived in their equipages until the concourse attracted the attention of one of the Sacred College. His Eminence made a formal complaint, and demanded the application of the law. It was, in consequence, intimated that another year the illegal meetings could not be allowed. In 1819, the English did not attempt to hire a room, but a family residing in the Vicolo degli Avignonese, on the slope of the Quirinal-hill, placed their commodious drawing-room at the disposal of the English, and a clergyman was invited to go every Sunday and perform Divine Service. This, being considered by the authorities in the light of a private entertainment, passed peaceably on for two or three seasons. In October, 1822, when the English began to assemble for their usual period of residence, there was no place where they could meet for worship. Two clergymen undertook, on their own responsibility at first, to hire rooms at Via Pontefice, in the Palazzo Corea, near the tomb of Augustus, and several distinguished persons, then at Rome, were invited to form themselves into a committee for the purpose of raising and managing the requisite funds. I was one of the two clergymen, and took my share in the duty. On the very first Sunday, after service had been performed in a manner so as to give the least cause of offence, (without any ecclesiastical dress or singing, but as it were in secret,) a message arrived from a high personage intimately acquainted with the Cardinal Secretary of State, requiring the immediate attendance of the officiating clergymen. Having received such a summons, they attended, and listened with respect to a severe reprimand for their imprudent zeal, especially for hiring a room expressly for Protestant worship. The service, however, contiuued to be performed through that winter, with the understanding that no carriages were to be allowed to wait at the door, nor any external signs of an assemblage within, to scandalize "the faithful"

The following year, 1823-24, the landlord of the Corea Palace refused to let his rooms for a similar object, and there was considerable difficulty in procuring another refuge for "the Church in the wilderness," for as soon as the purpose for which the rooms were wanted was mentioned the Roman householder withdrew as if the eye of the Inquisitor was already upon him. At length the proprietor of a house in the Via Rasella, not far from the Quirinal Palace, had the courage to surrender his apartment for a good price and safe tenants. Then came the reign of Leo XII.—The question was raised in the court of that strict disciplinarian whether the Protestant worship should at once be put down or not. The Pope argued with great sagacity that unless the English could also be prevented from assembling their friends together in small numbers in their own lodgings, each company with a clergyman, there would be 20 heretical places of worship instead of one, and this enlightened view of the matter saved the English service; but in order that the public scandal might be avoided two sentinels were placed at the door every Sunday, whose duty it was to see that the carriages were sent away, and to disperse any curious crowd that might gather around the door, and the two sentinels have ever since continued to "protect" the Protestant worship. Another protector of the reformed worship at Rome in those days, was the celebrated Mrs. Stark, who admitted the congregation by a side door, into her apartment, by ticket and required that all should arrive on foot. Finally, the difficulties of procuring a room became so great that when the English assembled for the season 1826-27, the congregation was houseless. These difficulties arose from two causes—first, the accommodation was not easy to find in a private house; and secondly, the landlords were afraid of incurring the displeasure of the authorities by promoting illegal assemblies. Under these circumstances the Protestant worship must needs leave Rome (*intra muros*), and Mr. Walter was not far wrong when he said it was not allowed; for though the Pontifical Government issued no decree, and the Sacred Consistory remained passive, the Governor of Rome, who rules not according to acts of Parliament but by a secret police, knew how to carry into effect the intentions of the Cardinal Vicar. It was in 1826 that the English congregation migrated from the Palazzo to the granary outside the Flaminian-gate. In the upper part of a huge building a space large enough to contain 700 or 800 persons, was hired for 375 scudi a year; it was reduced to shape by means of lath and plaster, it had a ceiling of canvass to hide the rafters and cobwebs, and carpets laid over straw for covering the mud-floor; the rats and mice ran races over the canvass above the heads of the worshippers, the pigs, in great numbers, squalled in concert in the story below, and sometimes the donkeys, laden with sacks of corn, disputed the common staircase with the congregation. On one occasion, the competition was more serious; the first story of the building was hired for a menagerie, and on Sunday morning we found the wild beasts in previous possession,; the Governor of Rome had given permission to the showman to exhibit near the 'Flaminian-gate; he could not give permission to the English congregation, but he did that which was practically the same thing. It was intimated that the authorities were satisfied with the situation the English had selected for their worship. It is but fair to add that the Governor of Rome was not aware when he gave permission for the wild beast show that the roaring of the lion would be near enough to mingle with the voice of the Protestant minister. As to the rats and pigs, they were there before the English congregation. Captain Basil Hall, in the first volume of his *Patchwork*, has given a graphic description of this ferine invasion, which it cost the committee of the English Church 200 scudi to buy off. Notwithstanding these incongruous elements, the English service has been carried on without interruption in this same granary ever since 1826. I reckon it among the happiest days of my life that I was not hindered, during several years, from preaching the Gospel at Rome; I met with the greatest personal civility from Cardinal (then Dr.) Wiseman, and from other rectors of the English College. The Roman people were grateful for some £300 or £400 per annum, which, for eight years, I had the satisfaction of dispensing at the Granary Chapel, among the poor; and if some unlucky lectures which I delivered in the Granary, and published in London, had not been put in the *Index Librorum Prohibitorum*, I verily believe I should have parted good friends with the Pope and the Padre Maestro. The chaplain to the English congregation could not expect to receive encouragement, living, as he was, in the daily transgression of the laws of Rome, and it required the greatest caution to meet the sensitiveness of the ecclesiastical authorities; and whether the Protestants, occasionally sojourning at Rome, are indebted to tolerance, or forbearance, or prudential consideration for 34 years' indulgence, it becomes them to be thankful for favours received; but when this tribute of gratitude is rendered, the partisans of Rome should be entirely satisfied, for if the numerous vexations which accompanied the toleration should be brought into account, it would be found that the thermometer of ecclesiastical feeling stands as high in that city as ever. Some attempts have lately been made to prove that Rome has grown tolerant, and the existence of a Protestant chapel is the proof; but if any one can believe that it would be possible for the English to erect an edific either within or without the walls of Rome that should have any appearance of an ecclesiastical structure, his credulity can only be explained by his ignorance of Romanism in Rome. It seems the English people are to be persuaded that Protestants at Rome may do as Cardinal Wiseman does in London, or that a St. George's Chapel might be erected in the field of Mars with the same *licentia superiorium* as in the borough of Southwark. Every one in England ought to know this—that by the existing laws of Rome, any word or act tending to impugn a dogma of the Church, or to question the priest's authority, is a felony; and every time the English bury one of their dead near the Pyramid of Caius Cestius, they commit a felonious act, which is, however, commuted to a fine of eight dollars. How, then, is it possible for a Protestant place of worship, as such, to be permitted at Rome? The authorities may pass by a noiseless assembly in a private house, and connive at the unlawful meeting; they may omit to inquire into what is passing outside the walls; and, so far, they are entitled to the praise due to an act of courtesy.—But if this is to be thrust forward as showing equal toleration with that which is extended to Roman Catholics, foreign or domestic, in this country, it is time to set people right.' The Church of Rome may by chance be liberal and tolerant, but it is her principle to persecute; the Church of England may by chance persecute, but it is her principle to tolerate, and Roman Catholics in England know very well that no more bitter cup could be prepared for them than to allow them to enjoy just that degree of religious liberty in England which Protestants are permitted to enjoy at Rome.

Since the above was written, I have seen the letter in the *Evening Mail*, signed by my successor in the chaplaincy at Rome—the Rev. James Hutchinson—which relieves me from the necessity of adding more on the subscription to which Lord Winchilsea alluded.

RICHARD BURGESS.

15, Cadogan-place, Dec. 17.

Extract

From the Rector's Third New Year's Offering to the Parishioners of St. James' Church, Syracuse.

It is certain that if all the members of our parishes were conscientious in devoting a just proportion of their substance to religious purposes, there would be no necessity for subscriptions, or pew-rents, for fairs, or lotteries, for raffles, or any of those many schemes which are resorted to for the purpose of obtaining money to build churches, maintain the public worship, and carry on the Missionary work of the Church. The *object* of these schemes is good, but their *principle* is bad; and however keenly we feel the rapidly-increasing moral necessities of our country, nothing can justify us in the use of a vicious principle, or of unhallowed means to promote a pious end. This is Jesuitism itself—"The end sanctifies the means." And to such an extent has it been unconciously adopted in our day, that the efforts of religionists to promote their various enterprises have been characterized by the same secular spirit which has animated multitudes of our countrymen in the pursuit of wealth. Experiment, risk, speculation, artful expedients, appeals to pride, selfishness, and an unholy spirit of emulation, have marked the movements of religious societies, from the affairs of a village congregation, up to the endowment of Theological Seminaries, and the sustaining of Christian Missions. And the result has been what might have been anticipated, a forced system of supply—a spasmodic zeal, followed by more than Laodicean coolness—an alternate ebb and flow in the current of religious offerings—an occasional effort to accomplish some splendid work, or relieve some pitiable destitution, and then a gradual collapse into indifference and neglect.

Such is the state of things as complained of throughout our country; and although the Protestant Episcopal Church, is perhaps less implicated than others, yet we too are infected by the popular spirit, and suffer that miserable leanness which results from a low, vicious, and unsound principle in this department of our Christian duty. Our parishes languish; our Schools and Colleges are feebly sustained; our Missionary operations crippled; our Bishops appeal to their Dioceses, by Pastoral letters and circulars, imploring them by the necessities of a neglected and rapidly-increasing population, and by the love of Christ our Saviour, to furnish more abundant means for planting and building up the Church, and its institutions, in all parts of our land.

All this evinces a state of things which is deplorable. If we really have not the ability to meet the actual and pressing necessities of the Church in this country, then the case is deplorable. But facts contradict such a supposition.—No country on the face of the earth has ever been blessed with more rapid prosperity than ours. Millions of money are expended every year, on objects of luxury and recreation, No efforts for the extension of the Gospel in our land have ever yet exhausted the tithe of our ability. This, then, is the deplorable thing in our case, that from some defective view of our duty, or for the lack of some *rule* of offerings, we are left to a vague, aimless, occasional, spasmodic effort, which, because it is not of God, leaves us in want, embarrassment, and shame.

In this state of things, I beg the attention of devout and conscientious persons to what follows:

It is a principle of Christianity, as certain as man's redemption, that every person, by the very terms, of the Christian covenant, is held, soul and body, to the service of his Lord and Saviour Jesus Christ. The grand motive in this service is a motive of grateful love to Him who died upon the cross for our salvation. We may disown this service. We may make it eye-service, as men-pleasers. We may act in it carelessly, ignorantly, or wickedly. But the conditions aud obligations of this service are the rule by which we shall all be judged in the day of final account. The service requires mind, strength, heart, genius, learning, influence, property—all, to be used in promoting the all-important and glorious object for which the Son of God became Incarnate. Christianity condemns, with its severest rebuke, the notion that we may serve both God and Mammon—that we may be religious in our prayers and worldly in our work—devout in Church, and profane in the market-place—honest in the payment of a debt, and overreaching in a bargain-conscientious in occasional duties of charity, and thoughtlessly selfish in all the expenditures for personal and domestic luxury. The Gospel of Christ knows no such principle of piety as leaves a man at liberty to serve the world and the flesh in any trade, any pursuit, any expenditure of thought, or trade, or money. And this determines beyond a doubt, that a man has no more right to spend the property which God entrusts to his stewardship, according to the suggestions of his own mere will and pleasure, than he has to steal, murder, or commit adultery.

But now comes up the great and serious question, *Has God given us, directly or indirectly, any intimations of His will, to guide us in the disposition of our worldly substance?* He allows us the fruits of the earth, and the gains of our honest industry, to meet our need of food and raiment, and supply the comforts and conveniences of life. But these, except in unusual cases, are more than enough. Whose is the surplus? There can be but one answer: *It belongs to God for the purposes of charity and religion.*

The first recorded instance of religious offerings was by the two sons of Adam, (Gen. iv. 3, 4.) Of this, *three* things are observable: 1. *The time.* As the margin reads, it was "at the end of days," which, as Bishop Kidder observes, implies some set and solemn time of divine worship. And what so likely as the sacred day of rest; since no other had, as yet, been blessed and sanctified of God.

2. *The authority.* These offerings were not the self-appointed device of man The Apostle's affirmation, that Abel offered his sacrifice "by faith," implies that it was done by God's appointment. Without such appointment, no man could know that animal sacrifice would be pleasing to Jehovah. And however an offering of the fruits of the ground might naturally express a grateful sense of God's providence and bounty, the fact of its rejection proves that, in some respect, it was not conformable to the divine requirement.

3. *The matter* of the offering. In one case it was "the fruit of the ground;" in the other, "the firstlings of the flock, and the fat thereof." Subsequent Scripture teaches the acceptability of both these. But Abel offered a more excellent—a larger—or as St. Paul expresses it, "*more* sacrifice than Cain," (Heb. xi. 4.) So Kennicott, Clark, Macknight, and the critics understand it. Abel brought *both*, the fruit offering in thankful acknowledgement of God's temporal bounty, and "also" the sin offering in the faith of a promised Redeemer; and, hence, the Apostle says, "God testified of his *gifts*."

And now, if it be asked, by what *rule*, as to frequency or amount, these offerings were made? I ask, in reply, is it likely that no rule was given? Is it likely that He who required the offering did not intimate how often it should be brought? Can we believe that He who appointed the sacred day of rest, and required all men to make the *seventh* day a memorial of the creation, enjoined on men religious offerings, as the expression of their gratitude and faith, but gave no rule by which the *measure* of those offerings could be ascertained?

As we proceed in the sacred history, to the first instance in which any rule of religious offerings is mentioned, we find it to be the *tenth*, (Gen. xiv. 20.) The father of the faithful, eminent alike for his faith in God, and his charity to man, gave the *tenth* of all the spoils taken from the robbers of his nephew, to that righteous king of Salem, who was also the priest of God, and a type of Jesus Christ. A little later still, and Jacob, in his vow at Bethel, recognizes the same rule, as that by which he was bound to set apart for sacred uses, "the tenth of all that God should give him," (Gen. xxviii. 22.) Let any man consider whether he can account for it that these two patriarchs both adopted the same rule of religious offerings, unless that rule had a divine sanction, equally with the rite of sacrifice, or the observance of the *seventh* day in memory of the creation.

But we come to the time of the great Lawgiver, when the descendants of Jacob, as a nation, were joined together under a sacred polity, in which the various rites of religious worship, as to time, place, persons and things, were all prescribed with divine authority with minute and systematic exactness. The proportion of every man's substance required by the Mosaic law for religious purposes, is frequently mentioned. "All the tithe of land, whether of the seed of the land, or of the tree, is the Lord's; it is holy unto the Lord. And of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord," (Lev. xxvii. 30, 32,) Of this rule, *five* things may be observed. 1. The *tenth* was independent of first fruits, of free-will offerings, and of a large portion expressly set apart for the poor. (Exod. xxii. 29, 30; Numb. 13, 15; Exod. xxiii. 11; Levit. xix. 9, 10.)—2. It was for the one specific purpose of providing a sacred endowment, by which the services of public worship, and the national religious instruction, might be continued with efficiency and solemnity, from age to age, (Numb. xviii,) 3. The estimation and payment of the tenth was left to the consciences of the people. There was no judicial scrutiny, and no priestly inquisitions. If a man violated the law, it was a secret known only to God. If he repented, it was in his power to make amends, but the offence was not one for which he could be arraigned before any earthly tribunal. 4. It does not appear that trifling articles were required to be tithed. They are never mentioned in the Mosaic law. The matter was left to the impulse of an obedient and conscientious spirit. 5. The *moral reason* of this rule is one of permanent and universal application.—"The earth is the Lord's, and the fulness thereof." His are "the cattle upon a thousand hills." "The silver and the gold are His." "It is He that gives men power to get wealth." But in giving man the use of the earth, God reserves the tenth, that we may forever be reminded that He is "the possessor of heaven and earth;" and that it is He who "gives us fruitful seasons, filling our hearts with food and gladness." Hence, the promise of temporal prosperity to the faithful performance of this duty. "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Prov. iii. 9; Mal. iii. 10.)

God might have provided other ways for His worship. He might have sent down His angels from heaven, to serve at His altar. But He chose to make it the duty of men. For that purpose He gave them the use of the earth, and demanded a portion of its increase to be set apart from year to year, as a perpetual provision for the ministrations of religion. It was no act of charity, (could man give alms to God?) but of religious duty, to render God's reserved portion; and when done with reverence and godly fear, in humble gratitude and faith, like all other religious acts, it promoted the moral welfare of those who did it. Thus, there was a *moral* reason for the rule of tithe, just as there was for alms, for sacrifice, for prayer.

If we pass from the Jewish to the Christian dispensation, we shall find that the *reason* and *principle* of devoting the tenth to God continue in full force. God has not ceased to be the Lord and Proprietor of the world. He has not ceased to require that His worship be publicly maintained. He has not ceased to appoint "Ministers of Christ, and Stewards of His mysteries." He has not ceased to require that provision be made for these, upon the same principle on which it was always made for those who "minister about holy things," and "wait at the altar," for EVEN so *hath the Lord ordained, that they who preach the Gospel should live of the Gospel.*" (1 Cor. ix. 13, 14.) How could it be *even so*, unless it was by a similar rule; and on a similar principle? Not a word of our Lord, or of His Apostles, is left on record, intimating any *new* method of sustaining the public worship; and the *practice* of the Disciples was in conformity to the ancient principle, and even transcended the ancient rule. It is on record that the Apostles, Elders, and Evangelists were provided for, in the work of ministering to Christian congregations, and Christianizing the heathen; and the offerings were so ample, that there was scarcely occasion to speak of the matter by way of precept, in all the writings of the New Testament. When there is reference to it, it is in such a way as to sanction the same duty which had always been practiced by men who worshipped God.

If now, with such intimations of the Divine will, any man rejects all rule in this matter, as inconsistent with Christian liberty, let him consider: 1. Ought *we*, with all the higher, holier, more enlightened, and more affecting motives of the Gospel, to adopt a less devout, less generous practice than was enjoined on those who were "under tutors and governors," as being learners and children? 2. Can we frame a reason for refusing the tenth, which is not derogatory to our faith and piety, or is not prompted by irreverence and self-will? 3. Is it less proper that this duty should be regulated by some rule, than the duty of alms-giving? If alms for the poor were to be laid aside "on the first day of the week," and "according to each man's several ability," then why not also, those offerings which were in acknowledgement of Christ's High Priesthood, and our Redemption? If a certain portion of our *time*, consecrated to religious duties, is consistent with Christian liberty, then why not a certain portion of our *substance*?

To be continued.

Dr. M'Neile and the Confessional.

To the Editor of the Evening Mail.

SIR,—I have sent a copy of the enclosed letter to the *Morning Chronicle*. As the statement to which it refers was copied from the *Morning Chronicle* into the *Evening Mail*, may I request the favor of the insertion of this letter?

I am, Sir, your obedient servant,
London, Dec. 17. HUGH M'NEILE.

"*To the Editor of the Morning Chronicle.*

"SIR,—I do not often see your paper, and since I saw the impression of last Friday, I have been incessantly occupied. With your readiness to publish a statement to my prejudice, without any inquiry into its accuracy, I appreciate the courtesy which induced you to offer to publish my reply. It will be an act of justice, in which a free press should delight, for all the journals which have reprinted your statement to give insertion to this letter. Without further preface, I will state facts:—

"On Sunday morning, the 8th instant, I preached a sermon on the words of St. Paul (1 Cor., iv., 5), 'Therefore judge nothing before the time until the Lord come, &c.' I showed from the context that the things referred to were the hidden things of man's heart, in reference to which no man should attempt to judge his fellow-man; and distinguished them from outward actions, which are to be, and must be, judged by man; pointing out the appropriate tribunal which God has appointed for each of these judgments—the civil magistrate, from day to day, for the one; our Lord Jesus Christ, in the day of His coming, for the other.

"Enlarging on the Christian duty of not judging the secret things of the heart 'before the time," I contrasted with it the anti-Christian practice of the confessional, in which the Romish priest institutes inquiry into the secrets of men for the express purpose of pronouncing judgment. I showed that, according to their system, the priest stands there as God, and that it is mortal sin to conceal anything from him. All is told, and he appoints what he judges a suitable and adequate penance. The penance being performed, the affairs of the penitent's soul are considered as settled up to that date. He is distinctly told that the absolution given him is judicial, and that what the priest thus declares on earth God ratifies in Heaven. The penitent is relieved from the working of an accusing conscience, and society defrauded of the benefit which would have resulted from an open confession.

"This led to a statement of the secrecy of the Romish confessional, on which I quoted thus from the evidence of Drs. Doyle and Magaurin (Roman Catholic Bishops) before a committee of the House of Lords in 1825:—

"'Right Rev. J. Doyle, D.D.

"'Would a priest think himself justified, in case he received in confession a knowledge of an intended crime, to take any measure by which he could prevent the execution of that crime?'

"'No, he cannot, more than the means he uses with the individuals themselves.

"'Could he not warn the person against whom the crime is intended to be committed?

"'He cannot.'

"'Right Rev. James Magaurin, D.D.

"'Are not the parties who commit a murder generally known to the priests?

"'I do not think they are.

"'Supposing it were stated to him in confession, would the priest think it consistent with his duty to divulge any part of a communication which was made to him in confession?

"'I do not think he would.

"'Might he not disclose so much of it as would prevent the perpetration of the crime without committing the person who has made the confession?

"'He could not divulge any part of it.'

"Commenting upon all this, I said that whatever fiction might be in the priest's mind concerning his church and her authority, he was, in the eye of the law of both God and man, as guilty of the murder in such a case as the deluded wretch who actually committed it, and no punishment could be too severe for him; no, not even capital punishment. I had no sooner uttered this expression than I felt it would be taken out of its context and misunderstood, and I immediately made an attempt to modify it. In this I did not succeed. I felt at the moment that I had not expressed myself clearly, and I do not wonder that I was misunderstood.

"Under ordinary circumstances, I would have taken no further notice of the affair in public; but the circumstances of Liverpool at the time, were peculiar. We had just had a town's meeting convened by the Mayor to address Her Majesty on the subject of the Papal bull recently published. At that meeting several Roman Catholic priests appeared, and an attempt was made to create a disturbance and defeat the object of the meeting. It had been my privilege to resist that attempt, and when it failed to address the meeting at some length. The excitement occasioned by this in the town had not subsided. I was engaged and advertised to deliver a lecture on the Papal canon law on the 10th, and some anxiety was felt lest further disturbance should arise. My apprehension was, that the expression I had made use of, as above described, would be seized upon and turned to account to aggravate the feeling already excited against me in the Papal party in the town. I determined, therefore, to disarm hostility, as far as I could, by candidly expressing, in the evening, the regret which I sincerely felt at having used a phrase in the pulpit so liable to misconception. I was not to preach in the evening; and therefore, after the second lesson, I said a few words from the reading-desk, avowing my regret for having used an expression in my sermon in the morning, which a moment's reflection would have caused me to avoid, as palpably liable to be misunderstood; that I had realized this regret secretly before God, and expressed it honestly before them.

"These are the facts of the case. And now, Sir, permit me to add, that it is not a fact that any peculiar sensation was manifested in my congregation in the morning; that it is not a fact that any remonstrance of any kind was addressed to me by any member or members of the congregation after the morning's service; that it is not a fact that I ever said I had no consciousness of having used the language in question. I knew, and knew perfectly, what I had said. One gentleman of the congregation wrote me a note, not of remonstrance, but of kind inquiry, to ascertain whether he had understood me aright. His note was brought into the vestry before the evening service, just as we were leaving the vestry to go into the church, and not read till after the service.

"I do [illegible]ments in self-defence upon all this. I understood full well the ordeal to which every man must be exposed who adopts consistently the tone which, for many years, I have felt it a Christian duty to adopt. I have counted the cost, and make no complaint. It is, however, right that exaggeration and misrepresentation should be met by facts.

"In conclusion, bear with a little further trespass on your space, while I transcribe a passage from a pamphlet written by a clergyman, the Rev. L. J. Nolan, who had been a Popish priest. He was converted to the faith of the Gospel, and addressed several pamphlets to his Roman Catholic fellow-countrymen. He challenged inquiry, but no priest responded. He lived several years after his publications, but is now dead. His 'third pamphlet,' published in Dublin in 1838, at pp. 23-25, contains this statement:—'But, my friends, the most awful of all considerations is this, that through the confessional I had been frequently apprised of intended assassinations and most diabolical conspiracies, and still I dared not give the slightest intimation to the marked-out victims of slaughter. But, though my heart now trembles at my recollection of the murderous acts, still my duty obliges me to proceed and enumerate one or two instances of the cases alluded to.

"'The first is the case of a person who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all of whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the confessional. I implored him to desist from his intention, but, alas, all advice was useless. No dissuasion could prevail, his determination was fixed, and his only reason for having disclosed the awful machination to his confessor, seemed to have originated from a hope that his wicked design would be hallowed by his previous acknowledgement of it to a priest. Awful to relate! yes, awful! and the hand that now pens it shudders at the record it makes, a poor inoffensive man, the victim of slaughter, died a most cruel death by the hand of ruthless assassins. Oh, my dear Protestant countrymen, you will now naturally ask, whether am I or the perpetrators of the bloody deed most to be censured?—I, who knew the murderers and the murdered previous to the act,—I who had met the intended victim of slaughter in the public streets but a short time antecedent to his death?

"'I must now proceed to the recital of another case.

"'It is that of a female administering poison to her parent. Her first attempt at parricide proved ineffectual, owing to an immediate retching that seized the man after taking the draught. The perpetrator of this foul deed came to confession and acknowledged her guilt; but circumstances proved that she only sought for priestly absolution to ease her mind and prepare her for a speedy repetition of the heinous crime. Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man convinced me that the disease was of no ordinary nature. The previous confession of his daughter, who at the time made her appearance, rushed upon my mind, and suggested that the parent was a second time poisoned. From what I had known in the confessional, I could not even hint at the propriety of sending for medical assistance, for the Romish doctrine impressed inviolable secrecy on my lips, and prevented my giving the slightest intimation of the malady, whilst the poor parent, unconscious of the cause of his death, died in the most excruciating agonies. Oh, monstrous system of confession! Oh! thou iniquitous tribunal! Thou cloaker of crimes—thou abetter of wickedness—thou brutal murderer!'

"I am, Sir, your obedient servant,
London, Dec. 17. "HUGH M'NEILE.

The Bishop of Durham, now in his eightieth year, is the oldest of our prelates; and the Bishop of Down, aged forty-two, the youngest.

Communications.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union], in the office of the Clerk of the United States District Court, for the Southern District of New-York.

CHAPTER XXIII.

Number IV., or, The Fathers.

What was there to oppose to this array of Scripture? The fathers of the Church? Who can tell? We know the restlessness of human nature. Scarcely were the thunders or the voice of the trumpet on the mountains hushed, when Korah and the Priests of the second order said to Aaron and the Prelate-Priests,—"Ye take too much upon you, ye sons of Aaron, seeing all the congregation are holy, and the Lord is among them!" Nor would it have been strange, if the awful severity of discipline, under which the Bishops held in early ages, the church and clergy, and to which modern times furnish no approximation, should have caused the like murmurings of discontent. But no. For three hundred years of piety and miracle, and discipline, there was not a voice raised within or without the church, against the Episcopacy. Aerius "the madman," as he was called in his own times, was the first to assail it under the specious, but till then unheard-of play upon the words Presbyter and Bibsop; a *verse* which Theodoret instantly met by reminding the faithful, that those who in humility were now called Bishops had been in earlier ages called Apostles; nor is it strange that the man who denied the Divinity of the Master, should have sought to cast the Master's servants out of the vineyard; for we have seen ourselves the fact, that the two negations by their downward tendencies, draw toward each other, and at last flow on together into the common sewers of infidelity and atheism. No, gentlemen, no; you cannot father your new faith upon Jerome. Aerius, of the band of Arius, who betrayed the Master, is in respect of the Episcopacy, the father of you all.

I left Princeton as sure that at least Augustine and Hilary and Jerome, and Cyprian, were Presbyterians at heart, as that Doctor Miller was. And if they were not, it certainly was not the Doctor's fault, who did his very best by every ex post facto art to *make* them so. It mattered not that these men lived four and five hundred years from Paul and Peter and John. They were men of learning; and, what was more, they were fathers; and with me as with Mr. Hall, a father was a father without regard to his age. As soon therefore, as I could, I furnished myself with the best Benedictine editions of these fathers, that under the far-reaching shadow of my Presbyterian vine, I might regale myself in the years to come, on their record of its planting by Apostolic hands. Accordingly I read these fathers—and O ye stars and light! finding them Episcopalians, I say, whither should I fly? Sermons upon sermons—commentaries on commentaries—Epistles on Epistles—heaps upon heaps—will there be no end, said I, this testimony for Episcopacy? Not more surprised could I have been if Cyprian or Augustine mitred and crosiered had stood in their winding-sheet before me, and Jerome with cowl and scowl, to protest against the slur for now two hundred years attempted to be cast upon their memories.

But what did these men *mean*, say the pupils of Doctor Miller, by those famous passages so indelibly impressed upon our memory, *against* Episcopacy? So the Socinian inquires, what did inspired men *mean*, by representing our Lord as not knowing the judgment day? What did Paul mean by saying, "I have no commandment of the Lord, yet I give my judgment"—"I suppose therefore"—"I speak by permission, not by commandment"—"the rest speak I not the Lord"—"I think also that I have the Spirit of God?" Just as the infidel pounces upon certain passages, and separates them from the rest of Scripture; or as the "Little children Baptists," or "Mormons," or "Glory alleluia Brethren," or "Universalists," or "Perfectionists," or "Live-forevers," or "Antinomians," or "Predestinationists," fasten on certain texts, isolating them from the whole tenor and drift and spirit of Scripture; so Blondel and Mason and Miller and Potts, seize upon *the word* Presbytery or *the word* Bishop, in writings inspired; and in writings uninspired, fasten upon certain passages, which, if they prove anything Presbyterianish, prove that some of the fathers forgot at times, entirely that they had written quartos and folios teeming with the opposite doctrine! Even the humble writer of these pages, though less than the least of all who have sought the truth of the Church, would feel it an injury done to his memory, if hereafter, in order to make it seem that the Churchmen of this day held the Episcopacy in little esteem or reverence, it should be alleged, that in a chapter on Catholicity he alluded (but it was pain and grief to me) to servants or sentinels at the gates who admired more, and defended with more zeal, the trappings of their office, than the treasures of the palace, and that he avowed if the Episcopacy were all that separated him from the sects around, he would cry with all the earnestness he could throw into a prayer,—*Perish Episcopacy!* And so I would; for without judging another man's servant, *in me* the absurdity would be exceeded only by the wickedness of pretending agreement with the sects around me in "all that was evangelical and essential," and yet withholding the hand of fellowship because they did not agree with me about *the rank* of the servants at the door! If the treasures were safe without them, what should I care about the sentinels? Yet this is the way in which the memories of these men have suffered. Read their writings for yourself, and do not rely even on an earnest "*Perish Episcopacy*" hunted up out of ten or twenty volumes, with "a hound's scent, that can smell further than it can see." A man who can say with Doctor Miller of the transaction at Antioch, that it is "the most ample account of *an ordination* to be found in Scripture," when Paul had been an Apostle many years before, and over and over denies that he was made an Apostle by the hands of men; this moreover to students and Christians who have the Bible in their hands; is certainly quite competent to the task of metamorphosing Jerome, Augustine, Cyprian, and Hilary, or even Irenæus and Ignatius into Presbyterians; at least to the satisfaction of students and people in whose hands the writings of these fathers *never were, and never will be, seen.* If they do these things in a green tree, what will they do in the dry? If the writers of Scripture suffer thus at their hands, what will be done with the fathers?

Poor Augustine! Little did he dream that a delicate *tour de phrase* in a private letter to Jerome would, after the lapse of a thousand years, be construed into a concession that a Bishop had no prerogative of right above a Presbyter. The compliment was thus:

Atque identidem rogo, ut me fidenter corrigas, ubi mihi hoc opus esse perspexeris. Quanquam enim secundum honorum vocabula, quæ jam Ecclesiæ usus obtinuerit, Episcopatus Presbyteris major sit, tamen in multis rebus Augustinus Hieronymo minor est; licet etiam a minore quolibet non sit refugienda vel dedignanda correctio.	"And I beg that you would from time to time correct me when you see plainly that I require it. For though *according to the titles of honors which the usage of the Church has now*[†] *sanctioned*, the Episcopate is greater than the Presbytery, [*] yet in many respects Augustine is inferior to Jerome; though correction even from an inferior is not to be avoided or disdained."

Now what were the high-sounding "titles of honors" thus heaped upon the Bishops in the times of Augustine? Let us turn to the passage and we shall be amused with the following curious anecdote. Augustine had written to Jerome a friendly remonstrance respecting some interpretations from the pen of Jerome upon holy Scripture; and through the carelessness or malice of the bearer, the letters were seen in Italy, and their contents divulged to the injury of Jerome. Whereupon Jerome wrote a characteristic letter to the Bishop, at which the poor Bishop, who was both as innocent and ignorant of the affront as a child unborn, was terribly perplexed. A second letter came. A third. Shorter and sweeter too the missives grew, as time went on, and the *amende honorable* was not forthcoming from the bewildered Bishop. But Jerome covers up the bitterness of his indignation with the honied words, "your Holiness," "your Blessedness," "most happy Pope" or father, and the like. Meantime the solution of the mystery reaches Augustine; the bearer of his letter had blazoned it by the way in Italy. And now he writes to Jerome an explanation, in the most soothing terms he can employ; but, forasmuch as he cannot reciprocate the honorary "titles" by which *the usage of the Church* had "of late" distinguished the Bishop above the Presbyter, yet very naturally and very sensibly a very delicately too, he compliments the Presbyter as being in many things superior to the Bishop. And pray what does all this prove? That a Bishop was no better than a Presbyter? Nay, it proves only that Augustine was a *gentleman*, and so endowed with no mean qualification for his office!

Yet this is all, so far as I can hear, that the Sectarists of the last three hundred years have been able to extract from *sixteen huge folio volumes* of a father who, speaking of Aerius, who was the first to reject the Episcopacy, says:

Aeriani ab Aerio quodam sunt, qui cum esset Presbyter, diluisse fertur quod Episcopus non potuit ordinari, et in Arianorum hæresim lapsus, propria quoque addidisse dogmata [‡] nonnulla, dicens—Presbyterum ab Episcopo nulla differentia debere discerni.	"The Aerians are from one Aerius, who, when a Presbyter is related to have taken it hard that he could not be ordained a Bishop, and falling into the Arian heresy, is reported to have added also some dogmas [‡] of *his own*, saying—that a Presbyter ought not to be accounted in any respect different from a Bishop.

ONE OF THREE HUNDRED.

To be continued.

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[*] In the Lecture Room at Princeton, the words here inserted, according to my notes are, "Yet it was not so in the Apostle's days!"

[†] The word *nunc* (not *jampridem*, nor *jamdiu*, but *jam*), signifying that these titles were recent, is omitted by Doctor Miller.

[‡] Epiphanius, of the same age, calls this dogma of Aerius *dogma furiosum at stolidum—a wild crazy dogma.*

Baptism received in Impenitency or Unbelief.

To the Editor of the Churchman.

Rev. and Dear Sir: Statements are made in various quarters that the Sacrament of Baptism conveys to infants an unconditional regeneration. The devotional offices and rituals of the Church seem to be decisive on this point.

It is stated also, that when an adult is baptized, *his* reception of the grace, of which the Sacrament is the channel,—that is to say, regeneration—is conditioned upon the preparation of his heart at the time.

Now suppose baptism were administered to an adult without due preparation of heart, *i. e.*, without faith and repentance, and that subsequently he should repent and be converted, of course he would not be re-baptized, but whence would he receive his regeneration, *i.e.*, through what channel would he receive it? If it be said, through his baptism, then there seems no difference between the baptism of adults and of infants, since in each case alike the grace is lodged within the soul, awaiting the awakening of those faculties which can make it availing to the actual sanctification of our human nature.

But if it be said that baptism conveys nothing to the faithless and impenitent adult, then does it not follow that there are other channels besides baptism, of conveying regeneration, since we cannot deny that this grace has been received by one, who, having been baptized without faith, has subsequently repented?

If you, Sir, or some one of your correspondents, would be kind enough to resolve this question, you would greatly oblige a grateful and

CONSTANT READER.

In reply to our correspondent on this subject, we give the lucid statement of Dr. Waterland in his Treatise on Regeneration.

"The *fourth* case which yet remains to be considered, is the case of those who receive Baptism (like Simon Magus suppose) in *hypocrisy* or *impenitency*. Do they therein receive anything of the Lord? Or if they do, what is it? Are they thereby regenerated, or born again, born of *water* and of the *Spirit?* I answer, they are either born of *both* or *neither*: for otherwise, "born of water and of the spirit" would not mean *one birth*, but *two;* and so a person might happen to have *two* new births, one of *water* first, and another of the *Spirit* afterwards; which cannot reasonably be supposed. Besides that, the being born of *water* only, which really does nothing of itself, and could amount only to a *washing*, (nothing better than *being born of the flesh*,) and therefore could not be true or valid *Baptism* in Christian account. Shall we then say, that the ungodly and impenitent are in Baptism *born* of the *Spirit?* That is a point which, I apprehend, can neither be affirmed or denied *absolutely*, but with proper *distinctions*. It was anciently a kind of maxim or ruled case in the Church, that all *true* and *valid* Baptism must be so made by the Spirit.[*] And though some seem to have denied it, or to have demurred upon it,[†] yet they really admitted the same thing in other words, by admitting that all *true* Baptism was *Christ's* Baptism, and carried a sanctity with it:[‡] therefore, that part of the dispute was only about *words*, both sides agreeing in in the main things. The real and full truth of the case I take to lie in the particulars here following: 1. It is certain in the general, that the *Holy* Spirit, some way or other, has an hand in every *true* and *valid* Baptism: God never fails as to his part in an awful *Sacrament*, however men may guiltily fail in theirs. 2. The *Holy Spirit* is in some sort *offered* to all that receive Christian Baptism, for the very nature of a *sacrament* requires that the *sign* and the *grace* should so far go together: and the *unworthy* could not be guilty of rejecting the grace while they *receive* the sign, if both were not offered them. 3. As the Holy Spirit consecrates and sanctifies the *waters* of Baptism, giving them an *outward* and *relative* holiness; so he *consecrates* the *persons* also in an *outward* and *relative* sense, whether good or bad, by a sacred dedication of them to the worship and service of the *whole Trinity:* which *consecration* is for ever binding, and has its effect; either to the *salvation* of the parties, if they repent and amend, or to their greater *damnation*, if they do not. 4. I must add, that even the *unworthy* are by their Baptism put into a Christian state: otherwise they would be as mere Pagans still, and would want a *new Baptism* to make them Christians. Therefore, as they are by Baptism translated out of their *natural* state into the state Christian, they must be supposed to have *pardon* and *grace*, and all gospel-privileges *conditionally* made over to them, though not yet actually applied, by reason of their disqualifications. A grant which will do them no manner of *service*,[||] but hurt, if they never repent: but if ever they do repent and turn to God, then that *conditional* grant, suspended, as it were, before, with respect to any *saving* effects, begins at length to take place effectually; and so their Baptism, which had stood waiting without any *salutary* fruit for a time, now becomes *beneficial* and *saving* to the returning penitents. At the same time their *regeneration*, begun in Baptism, and left unfinished, (like an *indenture* executed on one side only, or like a *part* without a *counter-part*,) comes at last to be complete, that is, actually salutary; not by a formal *regeneration* (as if nothing had been done before,) but by the repentance of the man, and by the *sanctification* or *renovation* of the heart and mind through the *Spirit*, which had been hitherto wanting.

"I have now run through the *four* several *cases* proposed, observing how the affair of *regeneration* and *renovation* stands under each; in order to give the more distinct idea of both, and to remove the main difficulties which appeared to concern either of them. From this account may be collected these particulars: 1. That *regeneration*, as containing grants of *remission, justification, adoption, covenant claim* to life eternal, is a very different notion from *renovation*, which contains only a *renewal* of *heart* and *mind*. 2. That *regeneration* is in some cases (as particularly in the case of baptized infants) not only different in *notion* or distinct in *theory*, but really and actually *separate* from *renovation* for the time being. 3. That, in other cases, *regeneration*, while it takes in *renovation* to render it *complete* or *salutary* to the *recipient*, (and is in fact joined with it,) yet even there it differs from *renovation*, as the *whole* differs from a *part*. 4. That suppose what case, or what circumstances you please, the two *words* or *names* stand, or ought to stand, for different *notions*, for different *combinations* of *ideas*, and never are, or at least never ought to be, used as *reciprocal, convertible* terms. Nothing now remains, but to draw some corollaries or inferences from the general principles before laid down, by way of application, for our further improvement."

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[*] That was a maxim among the Cyprianists especially, and so it came down to Jerome, who is very express on that head.

Apparet Baptisma non esse sine *Spiritu Sancto*. Illud nobis monstraretur, *verum* esse Baptisma quo *Spiritus Sanctus* adveniat: Ecclesiæ Baptisma sine *Spiritu Sancto* nullum est. Cum Baptisma Christi sine *Spiritu Sancto* nullum sit. *Spiritum Sanctum*, quem nos asserimus in *vero Baptismate* tribui. Hieron. adv. Lucif. p 293, 294, 295, tom iv. ed. Bened. Conf. Epist. lxxxii. ad Oceanum p. 651 tom. iv.

[†] St. Austin was one of those; he writes thus: *Spiritus Sanctus* disciplinæ fugiet fictum, nec tamen eum fugiet *Baptismus*. Potest Baptisma esse et unde *se aufert Spiritus Sanctus*. *Induunt* antem homines Christum, aliquando usque ad *sacramenti* perceptionem, aliquando et usque ad *vitæ sanctificationem*. Si Baptisma esse *sine Spiritu non potest*, habent et Spiritum hæretici, sed ad *perniciem*, non ad *salutem*: sicut habuit Saul, I. Reg. xviii. 10. Sicut habent *avari*, qui tamen non sunt *templum* Dei. Si autem non habent avari *Spiritum* Dei, et tamen habent Baptisma, potest esse *sine Spiritu* Baptisma. *Augustin de Bapt.* lib. v. cap. 23, 23, p. 157, tom. ix.

[‡] Baptimus Christi, verbis evangelicis, *consecratus*, et per adulteros, et in adulteris *sanctus est*, quamvis ibi sint impudici et immundi: quia ipsa ejus *sanctitas* pollui non potest, et *sacramento* suo *divina* virtus adsistit, sive ad *salutem* bene utentium sive ad *perniciem* male utentium. *Augustin de Bapt.* lib. iii. cap. 10, p. 113, tom. ix. Conf. p. 115, 176, 199, 268, 296, et Contr. Epist. Parmen lib. ii. cap. 13, p. 41, 45, 80, tom. ix.

N.B.—As St. Austin allows that *sanctity* goes along with all *true* and *valid* Baptism, and as all *sanctification* is of and from the *Holy Spirit*, he must of consequence admit all that Jerome contended for; namely, that all valid Baptism is so made by the *Spirit*. Only, he denied such *valid* Baptism in ill men to be *saving* for the time being: and Jerome also denied the same; both agreeing that Baptism might be *true* and *valid*, as sanctified by the *Spirit*, though not *salutary* to some persons in such and such circumstances.

[||] Nihil quippe profuit Simoni Mago visibilis Baptismus, veri sanctificatio invisibilis defuit. *Augustin super Levit.* q. lxxxiv. p. 524, tom. iii.

NOTE.—That *sanctificatio* is here used in a different meaning from what St. Austin used it in, when he spake of a *sanctification* going along with all *true* and *valid* Baptism, though not *saving*. There he meant an *outward sanctification*, such as I have before described: here he means the *inward sanctification* of any one's heart and mind, necessary to make his Baptism, which was before *valid*, to become *saving* also.

For the Churchman.

Church-Extension in New Jersey.

In the present confusion and collision of religious opinions resulting in the disastrous spread of infidelity and indifferency, it is very consoling to see how firmly and rapidly the Church is planting vigorous shoots in the flourishing towns and villages throughout the country. Perhaps there is no more satisfactory instance of this extension than in the eastern section of New Jersey. In Elizabeth-Port, in Newark, in Jersey City, in Patterson, in Red Bank, and Middletown Point, tasteful structures have, during the past twelve months, been in various stages of erection, and some of them have been completed and consecrated to the worship of Almighty God. The opening Spring will witness the consecration of several more. Around the altars, in each of these places, are gathering nuclei of large congregations and centers of conservative and holy influences.

But I wish to call attention particularly to the case of Middletown Point. This is one of the most flourishing villages in Monmouth County, and is one of the principal outlets through which the vastly increasing interchange of commodities between that county and the City of New York makes its way. During the past year, through the exertions and pious liberality of three or four members of this Church, who were nearly isolated by their position from their communion, a small but substantial and very pretty Gothic Church has been commenced and is now nearly completed. Its material is brick, cruciform in shape, and when finished will, with its furniture, including a fine toned organ from the manufactory of Mr. Henry A. Leaman, cost from $3,000 to $3,500.

Thus far, almost the whole expense of this enterprise has fallen upon its projectors, and while they feel it a privilege to be allowed to contribute the means entrusted to them to so holy a purpose, they already find their ability so far exhausted, that in order to present the Church on its completion for consecration unburdened by debts or obligations, they will need, and would most gratefully receive any assistance which their fellow Churchmen may feel disposed to render them.

It is proper to add that this Mission at Middletown Point is especially deserving of consideration from the Churchmen of New Jersey, as it has not yet, and probably will not be hereafter chargeable in any way whatever upon the general funds of the Diocese.

NOVA-CAESARIENSIS.

Osceola Point, Jan. 15, 1851.

For the Churchman.

Essay

ON THE FALLIBILITY OF HUMAN REASON AND DANGER OF DEVELOPEMENT.

That the major is superior to the minor, is universally acknowledged. Yet, the Deist rejects the Bible as a revelation from God, because he cannot comprehend its Author, and therefore renounces all its mysteries. By the same principle a child may reject his legitimacy, and withhold all filial respect for his parents, and refuse obedience to their command, because he does not know as much as they know.

With this presumptuous opinion, the devil deceived our first parents by telling them the prohibition was incomprehensible, and by partaking of the "tree of knowledge," *they would be as gods, knowing good and evil;* the evil they found, the good they lost, and their posterity, by following this example, professing to be wise, became fools. From this source of *vain philosophy and skepticism*, has originated all the false religions in the world, and has more or less pervaded every generation. Pride and self-conceit is the bitter root from which all proceeds. To illustrate this, is the design of this essay. While the material part of man was taken out of the earth, he is sustained by his natural mother with food and raiment, and medicine to heal his sickness till he returns to her bosom. Into this body, fashioned by the creator of all things, the Almighty breathed into his nostrils the breath of life, and "man became a living soul." This soul is sustained from the source from which it descended. Therefore, as the body is material, it receives its support and instruction by means that are seen, but the soul being immaterial and spiritual, is nourished by and through means invisible by that life that came down from heaven. As man consists of body and soul, God created two fields, the world for the body' in which man was to earn his *bread by the sweat of his brow;' the Church* for the soul *in which man is also to labor, not "for the meat which perisheth, but for that which shall endure unto everlasting life."*

As God causes the sun and the latter rain to bless the labor of the husbandman, so he causes the sun of righteousness and the dews of divine grace to bless the obedience and faithful labor of the christian. Thus the waters of Jordan cleansed the Syrian leper, and the mire of the street gave light to one born in darkness. As God is unchangeably holy, *without the shadow of turning* all his works are perfect.

Adam came out of the hand of his creator in full stature. *In the image of God created he man;* none, by taking thought, could add to his stature either of body or mind. To all the revelations of God to man, from the first promise, that *the seed of the woman should bruise the serpent's head,*" to the close of the divine revelation of St. John, nothing can be added, nor aught diminished from them, on pain of all the plagues threatened throughout the sacred volume. And that this revealed will of God, to ignorant and erring man, has under His immediate providence been kept pure, so far as it respects His Church, *the ground and pillar of truth*, and of all the essential doctrines of the Gospel, which concerns the eternal salvation of mankind. And when we consider the length of time, the captivities, and the dispersions of the Jews, and the persecutions and sufferings of the Christian Church, and add the numerous and various transcribers, (before the art of printing,) with the various and multiplying translations; it borders on a miracle that so few mistakes have been made in the original texts. This with Episcopacy forms the two pillars on which this Colossus stands, and will stand till the consummation of all things. For the want of this humble and teachable temper, and disposition to receive the instruction from this only source of religious knowledge, and substituting the imbecility of human *reason*, the world has been, and continues to be, suffering under the deteriorating influence and direful effects of Idolatry, Heresy and Schism.

We have just said that pride and self-conceit is the origin of all evil; we add, there is no object in the Universe on which man may place his affection and become proud, of so ruinous a nature to the peace and welfare of civil society, and destructive of religion, as for a man to become proud of his self-knowledge and judgment. If people are proud of beauty, and gracefulness of behaviour, sickness may, and age will, cure. If of riches, splendid Equipage, dress, or any other earthly object, they are fleeting, and pass away as the early dew, and his pride vanishes. But in the man proud of his reason, the decay of his intellect increases his self-opinion, his age increases his self-conceit—and in his own view, matures his judgment. If detected, he will plead in extenuation the weakness of memory, but never acknowledge a poor judgment.

But it may be asked, has reason nothing to do with religion? I answer emphatically in the affirmative. It ought to be its first and last employment; it is to lead man to the only torch to lighten his path in the wilderness of this benighted world, and guide him in the way to the future. God forbid that reason should be depreciated, or the intellectual faculties of man should be lessened. They are among the noblest gifts of God to man, they distinguish him as superior to all others of the animal *creation*, over which he was made Overseer. But we should never for a moment forget that, like every other gift of God to man, they were loaned for his use, and with all other talents and blessings, we are to render a strict account how we have improved them. Further, we should bear constantly in mind, these distinguished powers are put into *earthly* vessels, and partake of the imperfections of human nature, and therefore are far from infallible. They were therefore given unto us to devise ways and means for our subsistence, and mutual aid to each other, to investigate the works of nature, and impartially examine the evidences of Divine Revelation. In the former, great improvements from the beginning of the world have been made, and within a few years developements and discoveries truly astonishing—and by the way would be much more useful to the world, had not men, presumptuously, through pride of *private judgment*, attempted by modern developements to make new discoveries in Divine Revelation, and establish new creeds and novelties, and by their fallible reason, deny the plain scripture truths of the Bible, that have from the beginning been received in every age, even the divinity of the Lord that bought them with his blood. With this logic, Satan deceived our first parents. God had given them a law, showing his prerogative, and their dependance, the breach of which was death. The devil, with a lie in his mouth, told them they should not die, *but be as gods;* this flattered their pride, and they fell. And this very principle, *pride*, cast the angels out of heaven, and has been greatly increased since the fall, and modern philosophers have become so proud of their own *reason*, they will believe nothing above their reason; what "they can not comprehend they deny," therefore all mysteries in the book of God are renounced. I should like to ask one of these *wise-acres*, if he ever saw his own life; if he had, what was its shape, color and consistence? What is the essence of fire, of electricity,—its origin and progress? I would ask him further, to define spirit, to comprehend God as a Spirit, eternal, unbounded in His nature and existence. We can understand what is meant by these propositions, but no man can comprehend them, for the plain reason, the child cannot comprehend the wisdom of a wise father, nor can finite comprehend Infinite. Now, to deny everything above our reason, is downright skepticism, yea, it is Atheism, and more, it is *unreasonable and unphilosophical*, for instance, all counterfeit money, so called, proves a true coin, as it is impossible to counterfeit a nonentity. Thus all false religion proves there is a true religion, founded on *truth*, so all sects prove a true church. By this rule Deism proves Christianity to be true.—Ask a Deist on what his religion is founded; he will answer, on "*Reason.*" Are you a perfect man? "No." Can the less produce the greater? he will again answer "no." Then, your religion must be false, for imperfection cannot produce perfection, therefore your religion is counterfeit, not truth.

From all this we learn the fallibility of human reason, and when employed to investigate religious subjects, it has proved its weakness, and when to originate religious principles, it has proved its folly by a complete failure. In demonstration of this, we shall show in the sequel, there are two mysteries in the book of nature to one in the book of God. Let us appeal to a few matters of fact. After the fall, the first revelation that God made to man, was the promise of a Saviour, to raise him from that death he had incurred by eating the forbidden fruit, and in due time to lay down his life, by shedding his blood for the remission of sins, upon the condition of *Faith and Repentance.* To keep this in continual remembrance, God appointed animal sacrifices as a prefigurative sacrament of Christ's coming. In compliance with this revealed truth, the two sons of Adam, Cain and Abel, in obedience to the divine command, offered sacrifices; Abel, in strict obedience, slew a lamb by shedding its blood, typical of the Saviour's coming to shed His blood for the remission of sin. Cain could not, or rather would not comprehend how shedding the blood of an innocent lamb could take away sin, no doubt he said, "I can see no *reason* in taking away life, to save life; I shall shed no blood." Like a modern philosopher, or Unitarian, he brought the fruits of the earth, which lay under the curse of the Almighty for disobedience, having no reference to the atonement, or the want of a Redeemer: of course his sacrifice was not accepted, and instead of acting the true philosopher, he was *wroth* and became a fratricide and slew his brother. Behold, and see the fruits of human reason in either devising a religion, or adding to or diminishing from, in the least degree, a RELIGION REVEALED FROM HEAVEN.

Human reason may, and ought to be, employed in examining (as we have remarked) the evidence of every religious system, whether revealed by God, or invented by man, and he must reject the latter, but is bound by reason and the law of God, as he values his own salvation, to adhere to the former. This will be placed beyond all successful controversy by a few more illustrations. The short history of the Antediluvians that Moses has given us, although of nearly two thousand years, is contained in a few of the first chapters of Genesis. He informs us that after the first family was cast out of Paradise into the wide world of sin and wickedness, to *earn their bread by the sweat of their brows,* Cain went out from the *presence of the Lord, i. e.* departed from the covenant mercies of God, and followed the dictates of his own carnal reason, while Abel, in the faith of a promised Redeemer, walked *in the ordinances and commandments of the Lord.* The posterities of these two brothers formed the two classes of believers and unbelievers, distinguished in the Old Testament, as the *sons of God*, and *daughters of men*, and in the New Testament, as the children of God, and children of the devil; they are characterized by the two opposite spirits that have divided the world since, and will do so until the consummation of all things; they are now designated by Christians, and Deists or Infidels. The former take the Bible for the man of their counsel; the other his reason, by which he forms his own private opinion[*] of scripture, and on all subjects, especially of religion. Now look at this principal opinion, (if it may be so called,) in the family of Cain, and its influence upon society. Lamech was guilty of *malice prepense*, and the daughters of the sons of men beguiled the sons of God by being unequally yoked together, and their descendants became giants in wickedness, and so provoked the Almighty, that he withdrew his preventing grace, and the earth was filled with violence, and *every imagination of the thoughts of man's heart* was only evil, and that continually. And infinite wisdom, to prevent the destruction of the human race, determined to purify the earth by bringing a universal flood, and having found but one family who had held fast to the faith once delivered, viz: NOAH; him he commanded to build an ark to save himself and family. And to show his loving kindness to the creatures he had made, and desirous that they might repent and be saved, he ordered Noah, who was a *preacher of righteousness*, to spend, or continue 120 years in building the ark, in the mean time to exhort them to repent, peradventure some might return. This is beautifully expressed by St. Peter, "the long suffering of God, who waited in the days of Noah, while the ark was preparing." But not a single individual repented, they had all gone out of the way; and the flood came, and swept them all away. Reader, O! consider all those dire calamaties were in consequence of renouncing the teaching of God, and substituting human reason.

Human nature, being the same in every age—by tracing the history of man from the beginning of the world to the present day, with the rise and fall of Kingdoms, empires and republics, this will abundantly appear. In the revolutions and sufferings of nations, you will find the same effect from the same cause. St. James in his epistle, chap. 4, gives and assigns the *reason:* "From whence come wars and fightings among you?—Come they not hence, even of your lusts that war in your members? Ye lust, and have not, ye kill, and desire to have, and cannot obtain, ye fight and war, yet ye have not, because ye ask not; ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." St. Paul's warning to the Colossians is in point, and affirmative of all that I have said: "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of man, and after the rudiments of the world and not after Christ."—To leave no hinge for vain philosophy to open the door of skepticism, and shut out the light of heaven, let us look at the dark picture of the world, soon after the flood

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To be Continued.

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[*] Note on the danger of substituting Opinion for Principle. *Principle.* An original cause, an operative, a constituent part, a motive, a foundation, an established TRUTH, a TENET, or matter of *fact*, as, twice two is four, (*i.e.*) invariable as God its Author.

Opinion.—Human judgment, notion, or persuasion. The opinions being formed by imperfect and erring man, must in a degree be imperfect; he may be sincere and honest in his opinion, but in error, which should excite our pity, but never our censure; for we are liable to the same fallibility, and should always refer to principle and excite others by precept and example to do likewise.

Thus we see a wide difference between principle and opinion, and it is as apparent as cause and effect. In general, the effect is of the same nature as the cause, as in the physical world; but on the subject before us it is altogether mental. The principle is the revealed will of God, but the opinions of individuals of the principle, and how to be understood, are as various as their own intellects, and differ in their opinions, as much as in physiognomy or countenances, hence their opinions become notions, generally founded on excitements, impulses and education, and generally are as various as their passions, affections and dispositions. All this they call reason and principle, whereas, *would they look back to the rock from which they were hewn and the pit from whence they were dug*, and earnestly contend for the faith, once delivered to the saints, they would at once perceive the fallibility of their own reason, and receive the engrafted word in its primitive simplicity, and save their souls.

For the want of keeping this distinction in view, most of the novelties and strange doctrines that are disturbing the peace of the Church; and heresy, schism, and infidelity have their origin.

For the Churchman

The House of Prayer, Newark, N. J.

MR. EDITOR,—Some weeks since you noticed the Consecration of our Church edifice by the Bishop of the Diocese.

Will you allow me to say that it may be considered as *unreservedly* hallowed, being with its commodious Stone Rectory and beautiful grounds all complete and out of debt.

On the evening of Epiphany, the Vestry assembled and caused to be executed a Declaration of Trust avowing themselves as holding the property from the Donors IN TRUST ONLY, and inalienable from the sacred uses to which it is devoted. It was a beautiful Epiphany offering in behalf of all who had contributed to the good work. Thanks be to God who had put it into the hearts of good and pious men to erect this Temple to His glory and praise.

Massive and strong, with its Stone Spire "pointing to Heaven," long may it stand a "house of prayer" and may it prove to all who worship there "the gate of Heaven."

ONE OF THE CONGREGATION.

THE CHURCHMAN.

NEW-YORK, SATURDAY, FEB. 1, 1851.

Dr. Jarvis's Church History.

We recently announced the publication of the first volume of this long looked for work. Since then we have devoted some time to the careful perusal of the book, and have derived much pleasure, and we trust profit also, from the occupation. We hope to inspire those of our readers who take an interest in these studies, and have not yet possessed themselves of the work, with the desire of obtaining the like gratification. We are the more inclined to this, because the Introductory volume, though invaluable for its Chronological details and indispenble as the foundation of the whole superstructure, was not of an attractive character for most readers. Occupied with abstruse details of mathematical calculations, astronomical science, and nice historical questions, its importance and use were not at once appreciated. They will, however, be better understood with the progress of the history. The preliminaries having been accurately settled, and the foundation well and securely laid, we may reasonably look for an unobstructed and rapid erection of the fabric.

We doubt not that many will be surprised to find that the work instead of commencing with the Crucifixion, begins with the *fall.* It is a pity that such misconceptions should exist with regard to the plan of redemption and the nature of the Church, as are too frequently found among the most self-confident *Bible Christians.* Possessing the utmost contempt for all exterior teaching, and professing that they have thoroughly instructed themselves in the pure revelations of Divine Truth, it not unfrequently is found that they have drawn their views from some modern system exclusively. The wondrous development of the plan of redemption, commencing with the Fall, and carried onward through the successive ages of the Patriarchal and Abrahamic dispensations is to them a sealed book, while their idea of the Church is, that they and a few others, compared with the rest of men, have been arbitrarily selected from eternity to share in the benefits of Christ's atonement, and be made the heirs of everlasting glory. The careful and intelligent study of the present volume will serve to remove some of these prejudices as to the Old Testament. There it is clearly shown how that sacred portion of Revelation is *the New Covenant foretold and foreshadowed.*

The five periods into which the history is divided are:—

1. From the Fall to the Deluge.
2. From the Deluge to the Call of Abraham.
3. From the Call of Abraham to the Written Law.
4. From the giving of the Law to the Captivity.
5. From the Return to the end of the 70 weeks.

In the first period the author describes the consequences of the Fall, the first promise of THE Redeemer, the institution of bloody sacrifices, and of a Priesthood; and the appointment of a place for their offering, "the presence of the Lord," at the Eastern entrance of Paradise. The sad account of the apostasy and corruption of mankind, to the flood, is then briefly given.

In the second period, we have the wonderful history of the ark and its attendant prodigies. Dr. Jarvis, with many authors of high name, after pointing out the difficulties attending the ordinary translation of *Zohar*,[*] (window) intimates that in his opinion, it was the "glory of the Divine Presence," which had left its former abode and was now present with the Church in the ark. With regard to the Chronology of this period, the author considers that before the deluge, the Hebrew is the most trust-worthy, and subsequent to it, the Samaritan. The growth of idolatry and the dispersion of Babel are among the most interesting particulars narrated under this head

In the third period, the facts connected with the call of Abraham and the several ratifications of the Covenant with him, are satisfactorily stated in accordance with the testimony of the early Church.—The repeated presence of the ANGEL JEHOVAH, the Second Person in the adorable Trinity; the Symbolical meaning of Circumcision; the sacrifice of Isaac on Mt. Moriah; the settlement of the descendants of Jacob in Egypt, and their wonderful deliverance, are the prominent objects to which the attention is directed. Great light is thrown upon the history of the Egyptian dynasty during this period, and a very learned Appendix is added, remarkable for accurate and patient investigation. It is really marvellous how, under the magic touch of the author, order springs out of confusion, in the arrangement of dates. The remarkable fact of the unfinished state of the tomb of Menepthah III., the *Pharaoh of the Exodus*, shows that he came to a sudden and untimely death, and bears witness to the truth of the Scripture narrative.

As might be expected, the Fourth period occupies considerably more space than those preceding. At the outset the author explains the Symbolical meaning of the tabernacle, the ark, the Cherubim, and other features of the Mosaic ritual, and shows how they all were typical of Christ and spake of Him. The disobedience and consequent journeyings of the Israelites, their settlement of the promised land under Joshua, their varied fortunes under the Judges, the establishment of the monarchy under Saul, and the eventful life of David, pass with distinctness and precision before the eye of the reader. Some space is devoted to a learned and clear exposition of the promise to David contained in I. Chron. xvii., and II. Samuel vii., and it is shown that the Messiah was the descendant contemplated in them. Then follows the erection of the Temple under Solomon; the record of the disseverance of the Kingdom under his son Rehoboam; the abominable wickedness of the Kingdom of Israel, relieved by no gleam of virtue or holiness; and the less wicked career of that of Judah, because brightened here and there with the virtue of monarchs, such as Hezekiah and Josiah. At length the time comes for the land to "enjoy her Sabbaths", Jerusalem is taken, her inhabitants dispersed and carried into captivity, and the fourth period closes. In this, also, many interesting questions of Chronology are discussed, and settled with great apparent clearness.

The fifth period opens with a careful translation and exposition of the Seventy weeks of Daniel,; then follows the return of the Jews under Cyrus, and great care and learning are employed in settling the precise date of this event. (B. V. Æ. 536) The part that follows from the restoration of the Jewish state to the end of the period is highly valuable as well as interesting, and forms an admirable connection of sacred and profane history. The fulfilment of the prophecies of Daniel in the rise and downfall of the Assyrian, Persian and Macedonian empires, the breaking up of the latter and its final separation into four great Kingdoms, of which that of the Seleucidæ became the great horn of the four, is excellently sketched; and the effect upon the fortunes of the Jews with the wars of the Macabees are delineated in a comprehensive and attractive manner.—Considerable space is devoted to the reign of Herod the Great; and the History then proceeds with the Incarnation, life, death, resurrection and ascension of our Lord, the formation of the Christian Church, the rejection of the Jewish nation and their final conquest, and the destruction of the Holy city by Titus.

We may here advert to the satisfactory solution of the great question which has long been discussed with great diversity of opinions, viz: the commencement of the period of seventy weeks. The author demonstrates in a most lucid manner that it began in the seventh year of Artaxerxes, B. V. Æ. 460.—The seventy weeks were divided into sub-periods of seven weeks, sixty-two weeks and one week, in the midst of which last, Messiah was to be cut off. The *one* week began on the 29th of Sept., 3 1-2 years before our Lord's resurrection, in the year A. V. Æ. 24. Counting backwards 434 years, to B. V. Æ. 411, the 14th of Darius Nothus, the last King mentioned by Nehemiah, we find the date spoken of by the prophet as the "Distress of times"; which is described by Nehemiah and Ezra. Going back thence 49 years we come to the going forth of the decree, 460 B. V. Æ., the date of obtaining full powers by Ezra from King Artaxerxes to restore the Jewish State.[†] The author shows how the seventy years of the captivity had a double accomplishment. In the 70th year of Daniel's captivity, Cyrus gave the word for the return of the Jews. This was one fulfilment. Eighteen years later, in the sixth year of Darius Hystaspes, the second Sanctuary and Holy of Holies was completed, and this again was 70 years from the destruction of the first temple. A wonderful coincidence. Again it is to be observed that the trials of the Jews were not over, for fifty-five years elapsed passed in a state of poverty, depression, and persecution from their envious neighbors, before the going forth of the *decree* of Artaxerxes, already mentioned, and from which the seventy weeks of years began to be computed. We have devoted some little space to the consideration of this point because of its great importance, and to show how astonishing is the coincidence of the fulfilment with the prophecy delivered five hundred and sixty-eight years before.

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[*] The difficulty in this explanation is, how Noah could be commanded to "make" the *Zohar*, thus explained.

[†] The author shows that the end of the *seventy* weeks happened in the autumn of the year of the conversion of Cornelius and the going up of St. Paul to Jerusalem after his conversion. Then the Jews were broken off and the Gentiles as the wild olive graffed in., A. V. Æ. 31

It has not been our intention in this brief notice to give a full analysis of the volume before us, or a special examination of its contents; but merely to give some idea of its value, and excite in some, at least, who may not have seen it, the wish to obtain it. The style is dignified, polished and scholarlike, and the luminous arrangement makes the perusal a delight as well as a profit. The volume is beautifully printed and reflects the highest credit on the publisher in all respects.

We commence in this number the publication of an excellent "Essay on the Fallibility of Reason," by an aged Presbyter of our Church. We return our thanks to our venerable friend for his kindness, and beg leave to say that the delay in its appearance has arisen from its not having been handed in till quite recently. It first appeared in the Poughkeepsie Eagle.

Foreign Intelligence

The *Arctic* arrived at this port on Monday evening, having been compelled to put into Halifax for coal. Some anxiety exists respecting the *Atlantic* which left Liverpool on the 28th of Dec., and was due a fortnight since. It is probable that the same cause has compelled her to put into the Western Islands, or run to the Bermudas, or even to the West Indies.

The Continental intelligence is not important.

The French Ministry has resigned, *en masse*, in consequence of disputes with the Assembly, and a new one, had not been formed, as some difficulty was experienced by the President. General Changarnier had been dismissed from his command which had caused some excitement,

The Prussian Parliament had re-assembled on the 3d Jan., and warm debates were expected. It was thought Baron Manteuffel might be compelled to resign. A large body of Prussian troops were on their way to Holstein.

Prussia and Austria continued on good terms and their respective Sovereigns were soon to have a personal interview. The military forces on each side were much diminished. The conference at Dresden had been confined to discussions in Committees.

A correspondence had taken place between the Irish prelates and the Archbishop of Canterbury.—The former complain that in the late Address to the Queen, the English Bishops had spoken for themselves alone, and taken no notice of the Irish portion of the *United* Church of England and *Ireland*: and that a disposition had been manifested, of late years, to treat the Irish Church as if it formed no portion of the integral Church of the nation. The Archbishop, in his reply, disclaims for himself and his Episcopal brethren any design of this nature, and says the reason of their late proceedings was that the movement of "the common adversary" was directed specially aginst themselves. He expresses much sympathy and friendly feeling for the Irish Church.

Mr. J. O'Connell and the Irish R. C. members are devising plans to resist the re-enactment of any penal measures against their Bishops or the rest of their body. The agitation meets with some success.

The Archdeacon of Exeter, the Rev. Mr. Bartholomew, has addressed a severe, but well merited and triumphantly vindicatory letter to a certain Sir Trayton Drake, *Bart*, who, at a county meeting, had shamefully abused the Archdeacon by scandalous nick-names and railing accusations.

At the meeting of the Metropolitan Union, to be held on Tuesday the 14th ult., Resolutions were to be proposed declaring that one cause of the Papal aggression was "the suppression of the Synodal functions of the Church of England, and that the Church can deal with this aggression only in her corporate capacity, that is to say, in her National Synod," according to the 139th Canon. Addresses were to be proposed to her Majesty, and to the two houses of Convocation praying them to obtain liberty to deliberate.

The Archbishop of York, in a reply to some of his clergy, expresses his fears that Cardinal Wiseman may, in time, attain to the Papacy, "which might, without vigilance on the part of the English people, disturb the peace and endanger the liberties of the country"—His Grace has a far-reaching vision.

It is stated in the *Guardian* that Dr. Field, the Bishop of Newfoundland, will be transferred to Nova Scotia and that the Bishopric of Newfoundland will be conferred on Dr. Bridge, Archdeacon of Frederickton, New Brunswick.

The Rt. Rev. David Low, LL. D., Bishop of Moray and Ross, has intimated his intention to resign his office, on account of his advanced age and bodily infirmities.

The Rev. Dr. M'Neile having made some statements relating to the Roman Confessional which had been much misunderstood, he has addressed a letter to one of the London newspapers, a copy of which will be found on the first page. Some of the Roman Catholic Journals have spoken of this matter, as if something very shocking had been said. We think a most criminal and illegal abuse of the Confessional is very forcibly exposed.

The following excellent reply has been addressed by the Bishop of Oxford to an address:—

"Cuddesdon Palace, Dec. 17.

"My Brethren,—I have received your address with the greatest pleasure. I agree with you in your estimate of the recent invasion by the Pope of Rome of the rights of the church, crown, and nation of England; and I rejoice in your resolution to resist it by all lawful means. But, beyond this, I am deeply thankful for the whole tone of your address. It is scarcely possible to doubt that we live in those 'perilous times' which were to 'come' in 'the last days,' and such an excitement as that which now prevails around us must increase those perils. Our first duty, indeed, now is to resist this aggression of the Pope. But if we would be safe, we must be on our guard against other dangers also. On the one hand, there is among some of us a leaning towards the church of Rome which is wholly alien from the tone and temper of our own church, and which step by step, has led too many to join that corrupt communion. Upon this evil, all eyes are now fixed, and I dare not undervalue its enormity or the insidious progress with which it saps the faith of those who yield ever so little to its first temptations. In truth the system of the Papacy is one cunningly contrived whole, and none therefore can be safe from falling at last openly away who admit its first entrance into their affections. Against this, therefore, we must guard, by cleaving closely—and with true thankfulness to God for them—to those great truths which were re-asserted among us at the Reformation.

"But if one of our great dangers is from this side, another and a no less fearful peril is from the other. Stirred up by the Pope's indecent aggression, the stream of common opinion is now running with the violence of a flood against Rome. It is the nature of a flood to be muddy and turbulent, and to overwhelm all ordinary barriers with its violence; and so it is among us. Uncharitable thoughts, hard words, and unproved imputations abound. Those who fear the spiritual domination, and those who hate the spiritual corruptions of Rome, and those who hate all assertion of spiritual authority anywhere, and even those who hate all belief in spiritual realities, are for the time united together. Our very walls are inscribed by the same hand with the legends of 'No Popery,' 'No Priestcraft,' 'No Religion.' In such a time even good men become the subjects and the victims of fierce mutual suspicions, and the common enemy alone triumphs. Such a time must be full of danger to the calm and peaceable and loving temper which should possess our own souls, and to the maintenance of our common church against these evils, then, we must guard with as much vigilance as against external Popery. The curse of Popery is that it will separate us from God, and these evils will do so no less. We must not, through any dread of hard names, or unjust imputations, shrink in this day of reproach from maintaining firmly our own church principles. To hold *all* that our church teaches; to believe in their natural sense, without reserve or equivocation, either on this side or on that, all the doctrines of her articles, catechism, and liturgical formularies; to love her and her English Bible and her Book of Common Prayer, her daily devotions, and her decent ceremonies; to believe that her mission is from God; her creeds, her sacraments, and her orders from Christ; that man did not give them and cannot alter them; to rejoice that she sets forth Christ and Him crucified, and not others instead of him, or forms without him, as the sinner's hope and the saint's joy, and so to live and teach ourselves,—this, my beloved brethren, is at such a time as the present, our bounded and our especial duty.

"It is because I trace in your address much of this spirit that I receive it with thankfulness and rejoice in your expressions of confidence in myself and in your promises of prayer for me. Praying heartily to God, in return, abundantly to bless and prosper you; to keep your souls in peace; to knit you closer together in Christian love, mutual trust, and brotherly confidence; and by his grace to keep you through this and every time of trouble, until at last, for Christ's sake, an abundant entrance be ministered unto you into his everlasting kingdom.

"I am, my brethren, your faithful and affectionate "S. OXON.

"To the Members of the Windsor and Eton Union, &c."

New Publications.

Lives of the Queens of Scotland, by Agnes Strickland, Vol. I. Harpers, New York. 1850. pp. 374.

The authoress is favorably known by her Lives of the Queens of England and the present volume will enhance her reputation. The lives of three celebrated personages are given: *Margaret Tudor*, wife of James IV.; *Magdalene* of France, the first wife, and *Mary of Lorraine*, the second wife of James V. The life of the last extends only to the death of James, and the eventful life of Mary, Queen of Scots, will form the subject of the 2d volume. The book is not only delightfully written, but great diligence has been employed in collecting facts from the best sources. The researches of Tytler and other historians have been faithfully improved, and access has been had to the original papers contained in many a Charter Chest of old Scotch families. The authoress writes *con amore* in a generous and candid spirit, as zealous for the honour and reputation of Scotland as of her own country.

The Life and Correspondence of Robert Southey (Harpers) has been completed by the publication of the 6th number. It extends from the year 1829 to the date of his death in 1843, and the interest is admirably sustained. Some touching reminiscences are given by his son, the editor, in addition to the copious extracts from his correspondence with the distinguished men of the day on politics and literature. A more lively and attractive biography than this does not exist.

The Island World of the Pacific, by Rev. Henry T. Cheever, with Engravings. New York: Harpers—1850. pp. 406.

This contains the personal adventures and examination by the author of some of the Pacific Islands, particularly Hawaii and others of the Sandwich cluster. The reader will derive much pleasure as well as instruction from these pages. The manners and morals of the Hawaiians as also their religious condition are well described, and the influence and the operations of the Missionaries are depicted in a much more favourable and candid spirit than has been the case with other travellers.—There are some fine descriptions, such as that of the volcano of *Kilauea*. The deleterious influence upon the Christianized portion of the population by sailors and others, connected with ships of war, whalers and merchantmen, is confirmed by the testimony of the author. A valuable Appendix is added, with statistics of population, Commerce, Schools, &c. The engravings are well executed for a popular work.

The Church Review, January, 1851. New Haven. (New York, Stanford & Swords.)

The contents are: 1. An examination of the writings of *Hawthorne*. 2. A Review of *Adams' Elements of Christian Science*, in which the main position of that work does not seem to be correctly apprehended. 3. *Hoffman's Canon Law*, forms the title of an able discussion of the subject of Canon Law, with a summary of the various Councils and their decrees. 4. *The Puritan Commonwealth and the Aborigines*, relates the wars with the Narragansets, and King Philip. The *facts* are drawn forms documentary evidence and Puritan authorities, and the strictures of the writer, though severe, are well merited. 5. *Is Heresy Possible?*—the author maintains the affirmative in a concise but well written article, and very properly adduces the *creeds* as authoritative witnesses of The Truth. 6. *Anglican* and *Romanist Views of the Sacraments*, may be perused with much profit; the position of the Anglican Church is fortified by copious quotations from the early fathers. 7. *Virginia Colonial Church Papers. Book Notices, Intelligence, &c.* There is a curious mistake on p. 633, in reference to the Pastoral of the late R. C. Bishop Baines, put forth in 1840, which is spoken of as if it had been just issued! In the Ordination List, *Wm. William* should be *Wm. M. Willian*. Rev. Harvey Stanley's address is not *St. Mary's, Indiana*, but St. [?] Inigoes, St. Mary's Co., Maryland. We probably are responsible for transferring him to *Indiana*, through not deciphering aright the MS. of our reverend brother, (we are not sure, now, about the first Saint) but the rest is the Review's.

Pictorial Field Book of the American Revolution; by B. J. Lossing, Nos. 6–10. Harpers.

The present numbers are equally interesting and attractive with their predecessors. Among the localities visited and rendered famous in Revolutionary history, we may mention the Mohawk and Cherry Valleys, with which the first tour concludes. The 2d is then commenced, extending through New Jersey and Pennsylvania, with a thrilling account of the Wyoming Massacre, The author then visits Vermont, wherein Bennington receives due attention, and Connecticut, which leads to a graphic description of the destruction of Danbury and to other hostile expeditions of the British forces. The two last numbers are occupied with a full sketch of the early colonial history of New England, and the measures at Boston which led to the final outbreak. As usual there are numerous illustrations which are exceedingly well executed.

We have also received Thackeray's Pendennis, Nos. 6 and 7, from the same firm, which are highly amusing as far as they go.

Also, Henry Smeaton, a Jacobite tale of the First George, by G. P. R. James, and a very fair production of his prolific pen.

We notice with much pleasure, the appearance of the first number of Appleton's Mechanics' Magazine and Engineer's Manual, for January; edited by Julius W. Adams, C. E. It will embrace five heads; *Mechanical Science, Miscellaneous* extracts from scientific Journals, *Reviews, Patents, Correspondence.* The rapid progress of science and invention in this and other countries, renders this publication of great value; and the present number is very promising. Among the instructive papers, we may mention in particular, the account of the fall of the Stockport factory, Iron railroad bridges, Engines for steamers, Hunter's submerged *propeller*, the defects of which are fully shown, and a Review of the Parliamentary Report on the use of Iron in Railway structures. There is also a List of Patents and other useful items. This periodical is very neatly printed, and on very good paper, as Mr. Appleton's publications always are.

We acknowledge also, the January number of the Bibliotheca Sacra and American Biblical Repository, which were formerly separate works, but have now been united. This periodical is published at Andover, conducted by Profs. R. B. Edwards and D. A. Park, with the aid of Dr. Robinson, Profs. Stuart and N. B. Smith, and Rev. J. M. Sherwood. We shall notice the contents hereafter. It appears quarterly for $4 per annum. $3 if paid in advance.

The Mercersburg Review has also come to hand.

The late *Fugitive Slave Law* afforded a fertile theme for Thanksgiving Day Discourses. We have the following:—

The Nation's Truest Shield, by Rev. Wm. Pinkney, of Bladensburg, Maryland.

The author, in a fervent and patriotic strain, sets forth the benefits of the Union, and speaks in well deserved reproach, of the fanatics both North and South, who would sever it by their rash and treasonable schemes.

The Law-Abiding Conscience and The Higher Law Conscience, by Rev. Samuel T. Spear, of the "S. Presbyterian Church, Brooklyn," sets forth concisely and correctly the respective claims on the conscience of human and divine laws, and applies these principles to the duties of citizens of the United States, in reference to obeying the law. The objections to it in its present form are briefly stated, and the constitutional methods of obtaining redress are pointed out.

The Perils and Security of our Country, by Rev. Albert S. Potter, Pastor of Ref. Dutch Church, Williamsburgh, L.I., also treats this point in a judicious manner.

We have also a Discourse on St. Paul's Epistle to Philemon, exhibiting *the Duty of Citizens of the Northern States in regard to the Institution of Slavery*, preached in Christ Church, Hartford, Dec. 22, 1850, by Rev. N. S. Wheaton, D.D., from Messrs. Case, Tiffany & Co., of that city. The author gives a very lucid exposition of the circumstances under which this epistle was written, the relation of Onesimus to his master, and the deductions to be drawn from St. Paul's conduct. He forcibly rebukes the demagoguism of the day on this subject.

We have also been favored with Dr. Cheever's Discourse on the Puritan Pilgrims, delivered Sunday, December 22d, which, of course, makes them out wisest, greatest, best: Dr. Berg's Lecture on the Jesuits and their founder, *Loyola*, with some truth and more extravagance; and Dr. Murray's Lecture on the Decline of Popery and its causes, which draws a striking contrast between the temporal power of the Popes now and in the times of Gregory VII. and Innocent III. At the same time there is the usual amount of Ultra-Protestant declamation and a very confused account of the progress of Papal errors.

The Spirit of Missions, the Moravian Miscellany, and the Sailor's Magazine, for January, have been received. Also, the Opal, The Choral Advocate, the American Monthly Musical Review and the Christian Parlour Magazine, for which we return our thanks.

Portraits of the Bishops of the P. E. Church in the U. S.

We have received the first number of this new and interesting publication. The presence at the late General Convention in the House of Bishops, of all the members entitled to seats, suggested the idea of taking their portraits, and publishing them for the gratification of the present and future generations. The Daguerrotype furnished the means of taking accurate and striking likenesses, and we have before us in the present number the veri-similitudes of Bishops Chase, of Illinois, and Brownell, of Connecticut. The engravings are lithographs very carefully and artistically executed, and at a short distance have all the effect of fine copper plates. A short notice is annexed of the dates of the birth and consecration of each prelate.

The work is published by Messrs. S. Gengembre and W. Anderson, from Daguerrotypes by T. Faris. The size is a large folio. It is to be completed in ten numbers, published monthly at $1 50 a number. The payment of $12 in advance, secures the whole work. Each number is to contain three portraits; there are only two in the first, because the Frontispiece supplies the place of a third. The next number is to contain the portraits of Bishops Meade, Ives and Hopkins. A brother of Mr. Gengembre is now in the city for the purpose of collecting subscribers for this handsome publication, and we make no doubt that he will meet with an extensive and well deserved patronage. It may be seen at Stanford & Swords, 137 Broadway. Letters may be addressed to H. R. Gengembre, box 2940, Lower Post Office.

New York Bible and Common Prayer Book Society.—We have received the Annual Report of this Institution, which is formed for *purely* Evangelical purposes, the distribution of the Word of God, and its best exponent, the Book of Common Prayer.

The receipts for the past year have been

From country Parishes, N. Y.,	$674 36
" City do., and Brooklyn,	694 39
" W. New York,	358 42
" Dons. and Subs.,	555 00
" TheShatzel Fund,	140 00
Anniv. Collection	98 78
	2520 95
Sales by the Agent,	2461 50
	$4982 45
The expenditures were	$5316 42
Amount overdrawn,	$333 97
Since Rec'd St. Paul's 57 65	
St. John's 125 76	
	$183 41
Leaving a balance against the Society of	150 56

We hope that the next report will show a brighter aspect. It is not creditable to the Churchmen of the Diocese that their opponents should raise enormous amounts for the diffusion of erroneous doctrines and other illegitimate objects, while the circulation of the Prayer Book languishes for want of adequate support.

The distribution is as follows:—

Bibles 738,	Testaments 778,	Prayer Books 8903
Sales 256,	" 274,	" 3872
994	1052	12775

with 205 Psalms and Prayers—Total, 15,026, vols. While the whole amount of contributions has been raised by New York and her sister Diocese, the donations have extended to every part of the Union, the army and the navy, and various Charitable Institutions. Hence this Society is not a *local* but a *general* one, as far as its *operations* are concerned.

We have received the annexed Circular for publication, which we gladly insert, and hope that each one of the parish clergy among our readers will take it into serious consideration:—

New York, 1851.

Rev. Sir:—The New York Bible and Common Prayer Book Society ventures to apply to the Church under your spiritual care for assistance to carry on the objects expressed by its title, the circulation of the Holy Scriptures, and the admirable exposition of the views and pious designs of our Church, as embodied in the forms of her Common Prayer, &c.

The Annual Report of the Society furnish the best evidence of its practical usefulness. It is emphatically an Institution of the Church, seeking aid to enable it to proceed with the important end in view, and curtailed only by the want of sufficient funds, in its supplies to destitute parishes and individuals throughout the United States, its soldiers and mariners, wherever destined, of the Word of Life and Book of Prayer, in all cases directed by a well considered action, designed to effect commensurate relief.

Members of the same household of faith,
We are, Rev'd Sir,
Affectionately, your fellow laborers.
Frederic De Peyster,
Sam'l T. Skidmore,
James Van Norden, } Committee.

Diocesan Intelligence.

Western New York.—The Rector of St. James's Church, Syracuse, presents the following gratifying statement of the condition of his parish which is sustained entirely by voluntary offerings.—

Families, (removed 8, added 20,) present number	65
Parishioners, including adults and children,	320
Baptisms, (adults 3, children 17,) total,	20
Confirmed,	3
Communicants, (added 16, died 2, removed 14,)	60
Marriages,	8
Burials,	12

The *Sunday School* continues to be held on every Sunday afternoon. It has been attended by about *seventy* children during the year. It might be greatly increased but for the want of teachers. This is a want which is becoming most serious and embarrassing, and its remedy seems hopeless, until Christian people are animated by a better spirit of zeal and self-denial than that which generally prevails.

The Missionary Offerings for 1850, have been:

To the Domestic Committee of the Board of Missions,	$9 00
To the Foreign Committee,	1 00
For Bibles and Prayer Books,	4 75
To Missionary Fund of our Diocese,	10 60
For Expenses of General Convention,	10 00
To Christian Fund for disabled Clergymen,	7 00
Total,	$51 35

The system of *Monthly Subscriptions* has enabled the Treasurer to pay on the church lot, the further sum of $121 50, principal and interest, leaving only $360 now due for the same.

The *Parish Library* has been increased during the year, by the addition of *fifty* volumes, making the present number *two hundred*. This is a valuable means of doing good; and any person disposed to encourage it, can do so by donations of money, or suitable books.

The *Weekly Offerings*, for the past year, have amounted to the sum of *six hundred and thirty-one dollars.*

The *Expenditures* for the same time, has been:

For fuel and lights	$23 91
" taxes and insurance,	30 90
" sexton, and other contingencies,	21 65
" alms to the sick and needy,	25 36
" support of the Rector,	529 18
Total,	$631 00

This, it must be admitted, is a rate of Parochial Expenditure distinguished for its moderation. The only explanation that can be given of it is, that in the articles used in warming and lighting the chapel, we have been aided by donations; and for much of the care required to keep the sacred edifice in neatness and repair, we have been indebted to the unpaid services of those who deem it no dishonor to be doorkeepers in the house of God. But I cannot refrain from expressing the great satisfaction it gives me to be able to add, that humble as appears the scale of our finances, we have reached the end of another year free from the embarrassment of debt, and without any unpaid arrearages of any description.

Confirmation.—Bishop De Lancey visited St. John's Church, Canandaigua, on Sunday, Jan. 12, and officiated both morning and afternoon. Prayers were read by the Rev. Mr. Beach, the Rector of the Church, and the Bishop preached twice, and confirming in the morning service *seven* persons.—*Gosp. Mess.*

Massachusetts.—*Confirmation at the Seamen's Chapel.*—Mr. Editor: Having been present on Sunday evening at the Seamen's Chapel, I have thought that a brief account of the deeply interesting services on that occasion might be acceptable to your readers.

The Chapel was crowded to its utmost limits with an attentive and orderly congregation, chiefly composed of seamen. Evening prayer was read by the Rev. J. H. Clinch, after which followed the preface to the Confirmation Service by the Missionary, the Rev. J. P. Robinson. The Bishop then laid his hands "after the manner of the Apostles" on the heads of eleven candidates, eight men and three women, all of whom appeared impressed with the solemnity of the rite, and who listened with deep attention to a most appropriate and admirable address from the Bishop, which could not fail to make a deep and lasting impression upon their hearts.

I believe that this benevolent enterprise—the Mission to Seamen—is growing in favor with our Episcopal community, and it richly deserves to do so. It is a good work, and ought to be liberally sustained. *Witness.*

St. Stephen's Chapel and Home.—We have received the Annual Report of the Chaplain of this excellent Institution from which we extract the following summary:

"What you have done through me, as your almoner, has consisted in the daily worship—teaching the Law, proclaiming the Gospel, and administering the sacraments at St. Stephen's Church—the instructing the young at St. Stephen's School—the sheltering, feeding, and clothing the homeless destitute at St. Stephen's House—the visiting the sick and sorrowing—the furnishing of work and situations for the unemployed—the governing and restraining the vicious—and, as far as practicable, relieving the sufferings of the destitute. For these purposes of relief I have received $3232 84.

"The above $3232 84 I have, on more six thousand occasions, expended as follows, including $100 refunded on last year's account.

refunded on last year's account.	$100 00
Board and Provisions,	1434 74
Clothing, besides a large amount sent in for distribution,	165 20
Sickness, besides the free bed given at the Massachusetts Hospital,	111 69
Burials, 50 50; Furniture, 98 77,	149 47
Books, Printing, Sunday Schools and Schools,	162 95
Cash, 69 26; Travel and Moving, 37 90,	107 16
Rent, 397 90; Tools, Materials, Work, 315 34,	613 24
Wood, Coal, and Sundries,	515 98
	$3360 43

If any are doubtful as to the real usefulness in detail of the above expenditures, I will give more minute specifications. I could, were it necessary, furnish proof of these cases being, for the most part, those of actual necessity and distress—to wit:

3450 days' board.
3990 meals.
1660 lodgings.
1584 largest sized loaves.
1447 parcels of tea and sugar.
120 cases of sickness, averaging 90 cents each.
200 donations of fuel, averaging 1 00 each.
257 garments and pairs of shoes.
100 weeks' rent among 800 persons.

"A very moderate price affixed to each of the above items, would make a very large part of the amount expended. In the above details, however, there is not included any of the expenditures for burials, furniture, travel and moving, books, printing and schools, tools and work, and in cash; and for provisions and rent only in part, but which amount to over $1000.

"You will not now, I feel sure, look upon your gifts, either with a doubt of their utility, or a regret that you have done so much, when you see how *much* has been done at so *small* an expense.

"Our religious services have been as follows:

The regular appointed services of the Church, including the supplying of destitute churches, 789.

At these services there have been delivered 202 sermons.

The Holy Communion has been administered	26 times.
There have been baptized,	71
" " " confirmed,	12
" " " burials,	36

The rite of 'holy matrimony' has been solemnized 16 times.

Catechising has been held 'openly in the Church,' 10 times.

"Our rule for visiting, is to visit all our families once a month; sick families once a week, or every day; families in trouble, as occasion requires. The rule is necessarily departed from at times.

"For most of the past year, I have had the assistance of the Rev. F. W. Pollard, who, for the sake of engaging in the work of this mission and extending its operations, has been contented to share my salary with me."

Illinois.—*Ordination.*—On Sunday, January 5th, an ordination was held at *Jubilee Chapel*, Peoria County, Ill., when the Rev. Robert H. Clarkson Rector of St. James's Church, Chicago, and Rev. Cornelius E. Swope, Rector of Trinity Church, Chicago, Deacons in this Diocese, were admitted to the Priesthood. Morning Prayer was said by the Rev. Richard Radley, of Kickapoo, the Litany by Bishop Chase. The Sermon was preached by the Rev. J. S. Chamberlain, who, together with the Rev. Dr. Chase and Rev. Messrs. Mayo, and Radley, united, with the Bishop, in the imposition of hands. The Rev. Philander Chase, Deacon, was also present and read the Epistle; the Rev. Joseph Mayo, of Kickapoo, reading the Gospel. The Ante-Communion Service was omitted.

The Holy Communion was administered by the Bishop, assisted in the distribution of the Elements by Dr. Chase.

The Chanting and Singing were excellent, the sons and daughters of Mr. Mayo constituting the Choir, and a son of the same venerable gentleman, presiding at the Organ.

The services were exceedingly well conducted, and the presence of eight Clergymen rendered the ceremony highly interesting, although at the expense of the neighboring parishes, whose places of worship were necessarily closed in consequence of the withdrawal of their pastors to Jubilee Chapel.—*Com.*

Minnesota.—As many of our readers have shown a deep interest in this important Mission, and as many questions are frequently asked, we feel bound occasionally, to give such information as comes in our way. It is rather against the wish of those who are actively engaged in this work, that their labors and efforts should be made the subject of public notice; still, as the means for advancing this effort must, in a measure, depend upon the interest taken in it by the Church at large, it is necessary that the public should have some acquaintance with the manner in which things are conducted, and the results already realized. With this apology to its author, we take the liberty of publishing an extract from a private letter just received, which we are sure will be read with satisfaction.

"The mails now tarry long on the river, for we are bound up for four months, by a stretch of nearly a thousand miles of ice. This affords us a quiet winter, which is in many ways conducive to the growth of our Holy religion. We are now in our little church at St. Paul, for which we cannot be too thankful. The church too, at the Falls of St. Anthony, has progressed with great rapidity, and though in an unfinished state, we hope to worship in it on Christmas Day. How greatly blessed are we from within and from without our Mission. How great kindness have we received from the people of the mission, in extending to us every hospitality! And from the faithful abroad, assistance for every time of need, We have now determined to live upon one-half part of the Alms sent us, that is, we have divided up one-half of them between five different objects for the better establishment of the Church on the Frontier—the first, for permanent mission buildings, here or elsewhere on the Frontier; the second, for the support of Divinity Students, with the view of supplying the wants of the missionary field as it increases before and in our midst; third, for aiding our stations in the erection of their churches; the fourth, for the purchase of land ($1,25 per acre) with a view to the future endowment of the Episcopate of Minnesota; and the fifth, for the purchase of land, as glebes or Parishes. We think the systematizing our efforts will aid in the steady and strong growth of the Church in the extreme North West.

"It will inspire the people with confidence, and aid the brethren greatly, that shall hereafter be the Parochial Clergy of this land. We are now *six* in family. The one-half part therefore of the Alms which are sent us are immediately apportioned off as sacred deposits for the above mentioned objects. The other half defrays the expenses of the Mission; and should there be anything remaining over and above, this is then added to one or other of the main interests of *the Missions in the field*. I state this my dear brother, that you may know the better plan of our efforts for the establishment (under God) of the Church in this new Territory. We do not change our *diet or apparel* by an *increase* of alms, but we strive to build up the outer walls of the spiritual temple the more strongly."—*Banner.*

Virginia.—The residence of Bishop Meade at Milwood, was destroyed by fire on the night of the 7th January. The Library and furniture of the lower rooms were happily saved. There was no insurance.

Florida.—We learn that at the recent convention of this Diocese, the Rev. Francis H. Rutledge D. D., Rector of St. John's Church, Tallahassee, was elected Bishop thereof. This is an excellent choice and we hope that the appointment will be accepted.

CLERICAL CHANGES.

Rev. Orsamus H. Smith has received and accepted a unanimous call to the Rectorship of Christ Church, Reading Ridge Connecticut. Direct accordingly.

Rev. James H. Ticknor, late Assistant Minister of Trinity Church, Columbus, has accepted a call to St. James's Church, Livingston, Alabama. Direct accordingly.

Rev. George F. Cushman has changad his Post Office to Auburn, Macon Co., Alabama. Direct accordingly.

Rev. William F. Walker, late Rector of Union Church, Humphreysville, Conn., has received and accepted a call to the Rectorship of St. Thomas' Church, Brooklyn, L. I.

Rev. J, J. Martin to the Rectorship of St. John's, Prince George Co. Maryland. Direct to Alexandria, Virginia.

Rev. George W. Horne, from Waterbury, Connecticut, to Oswego, N. Y.

Rev. George Lewis Platt of S. C., to be Assistant Minister of St. Ann's Church, Brooklyn, N. Y.

The Rev. L. W. Russ, having resigned the charge of St. James's Church, Hammondsport, and accepted a call from the Vestry of Christ's Church, Jordan, Onondaga County, W. N. Y., requests that his letters and papers to be directed accordingly.

Rev. David Kerr has removed to Washington, D. C., to be the Assistant Minister of Trinity Church.

Rev. Charles Woodward has taken charge of the Missionary Stations of Hammondsport, and Wayne, Steuben County, W. New York.

Notices.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The regular monthly meeting of the Committee will be held at St. Paul's Sunday School Rooms, on Monday evening, February 3d, at 7½ P.M.

CHURCH OF THE MESSIAH,

Seats Free.

Rev. Wm. A. Muhlenberg, D.D., Rector of the Holy Communion, will, (D.V.) preach the Quarterly Sermon in the Church of the Messiah, Wooster st., near Prince, on Sunday, (to-morrow) evening, when a collection will be taken up in aid of the current expenses. Service to commence at 7½ o'clock.

☞ We are requested to give notice that free Episcopal services are held on Sunday mornings and evenings, at the Library Rooms, Broadway, corner of Leonard st., commencing at half-past 10 and half-past 7 o'clock. The first service was held on Sunday the 26th ult.

The main design of the evening Lectures, is to present to those who may assemble:

1. An explication of difficult passages of the Scriptures, such as afford a subject of cavil to the unbeliever and Rationalist, and of perplexity to the sincere inquirer after truth.

2. An investigation of the miracles recorded in Scripture. The fulfilment of Prophecy, including the Apocalypse of St. John; the elucidation and illustration of our Lord's Parables, together with an explanation of any seeming contradictions or incongruities which may appear in the sacred volume.

3. An explanation of the word of God generally, by the aid of all that scientific, historical, and astronomical discoveries, have recently afforded in its behalf.

The religious world has of late been so much absorbed with other topics, that it is believed many of the above interesting subjects have been lost sight of. In our city, the minds of the young are peculiarly exposed to the baneful influence of modern philosophy and vain deceit, and oppositions of science falsely so called. The present effort, therefore, is designed at once to counteract the subtle influence of modern infidelity, and to afford matter of devout and interesting contemplation to the pious biblical student.

A good choir is engaged to conduct the music of the Church. A collection will be taken up on each occasion of divine worship, to aid us in our expenses, which are many; and we humbly hope that our friends who worship with us, will not fail to obey the Apostolic rule to bestow upon us liberally after their form.

LECTURES ON THE APOCALYPSE.

The Rev. John Grigg will deliver the seventh Lecture of the series, on Sunday evening, the 2nd instant, at the So. Library Room, Broadway, service commencing at 7½. Subject—"On the Divinely Sealed and Palm-bearing multitude. Seats free. A regular morning service is held at the same place at 10½ o'clock.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow st., near Grand.

The stated Quarterly Sermon will be preached in this Church, to-morrow evening by the Rev. Dr. Wainwright. Episcopalians are respectfull invited to sustain this parish in a section of the city where our services are needed.

GERMAN MISSION.

Rev. C. H. Halsey, Rector of Christ Church, will preach in the Church of the Epiphany, 130 Stanton street, on Sunday evening, Feb. 2, in behalf of the German Mission connected with St. Simon's Church. Services to commence at 7½ o'clock. A collection will be made for the benefit of said mission. The attendance of all friendly to the object, is respectfully invited.

☞ There will be service in St. Peter's Church, West 20th st., on Sunday evening the 2d instant, when a sermon to young men may be expected from the Rector, the Rev. E. H Canfield.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Jan. 21, viz:

St Saviours, Maspeth, LI, 24 25; Trinity, Ulster, NY, 12 58; St James, Fort Edward, NY, 4 66; All Hallows, Pa, Anne Arundel Co, Md, 12; St Thomas, Hancock Co, Md, 10; St James, Newtown, LI, for Ohio, 14; Christ, Greenwich, Ct, half 12 17; Oguchee Mission, near Savannah, Ga, half 5; Ch of the Epiphany, Washington, DC, 25; F M, 2; Sigma, Detroit, Mich, 6; Children's Mission Box, 3; St. Marks, Williamsburg, LI, 10 26; St Peter's, Plymouth, Ct, 12; Trinity, Potsdam, NY, 12; Ch of the Holy Spirit, Rondout, NY, 4 50; Trinity, Tolido, Ohio, 7 50; St Andrews, Brunswick Co, Va, 5; M, for the Jews, 50; St Marys, Burlington, NJ, 50; St Peters, Niagara Falls, NY, 5; Ch of the Holy Trinity, Westchester, Pa, 32 72. Total, $220 64.

THOMAS N. STANFORD, Treas.,
New York, Jan. 28, 1851. 137 Broadway.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Jan. 21, the following contributions, viz.:

Sheldon, 4 50; Enosburg, 1 50; Wheeling, 10 81; McGreenleaf, 5; Beverley, 2 1; Fairview, 1 40; SS Stratford, Christ, 20; Muncy, 7; Massillon, 17 15; Leeds Manor, 50; Grace, Brooklyn, 117 50; St Peters, Perth Amboy, 41 50; St James the Less, Scarsdale, 7 5; Family mite box, 15 24; St Mary, Burlington, 68 47; Springfield, O, 7 35; St Johns, Providence, 243 32; Misses Rogers' School, 12; Churchtown, 76 25; Canington, 8; College, of St James, 32; Bruton, Pa, 34 50; Montgomery, Md, 4; St Pauls, Fred'k Co, Md, 3; St Pauls, Petersburg, Va, 64 37; Tuscaloosa, 13; Astoria, 20; Shephardstown, 20; Michigan city, 5; Knoxville, 15; Trinity, Newport, RI, 61; Kingsessing, 32 32; Cuyahoza Falls, 10; Worcester Parish, Md, 5; Epiphany, Washington, DC, 14 51; Christ, Westport, 18; St Saviours, Maspeth, 10 25; Christ, Greenwich, 12 17; St Pauls, Raliway, 9 63. Total, 1062 99.

All contributions hereafter, to be addressed to
P. P. IRVING,
Jan. 28, 1851. 2 Park Place.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From A, $5.

Lot Jones, 77 2d Avenue.

N.B.—Donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Avenue.

Jan. 21, 1851.

THE POOR.

The Rector of the Free Church of the Holy Martyrs gratefully acknowledges for the poor and need, $5 from U; also $5 from T P C; U, $5, T P C, $5.

These donations have been very timely, many hearts have been gladdened by their aid. Further help may be left with Messrs. Swords & Stanford, 137 Broadway, or with
JAMES MILLETT,
Jan. 21, 1851. 133 Eldridge st.

THE POOR.

The subscriber, Rector of the church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

From Mrs J Braine, several articles of clothing; by Mr J R Swords, from a lady, 5.

Jan. 21, 1851.

From A, 5; by Messrs Stanford & Swords, from unknown friends, the annual two bales of clothing.

B. EVANS, 172 Broome st.

Further donations for the poor are respectfully solicited. They may be left with Messrs. Stanford & Swords, 137 Broadway, Thomas C. Butler, 20 John st., or 172 Broome street.

Jan. 28, 1851.

THE POOR.

St. Simon's German Free Church. The subscriber gratefully acknowledges the receipt of the following donations for the poor of his parish:

From A, 5; by Messrs Stanford & Swords, from U, 5.

Never, during the whole period of his Missionary labors among the Germans, have the calls of the sick and destitute been more numerous and urgent. Several very distressing cases requiring immediate relief.

Will not some of those, who only need the assurance that their alms will be worthily dispensed, enable him to comfort and afford *timely* aid to those, who are in every sense of the word, strangers in a strange land?

Further donations of either money or clothing, are earnestly solicited, and may be left with Messrs. Stanford & Swords, 137 Broadway, or at 276 Houston st.

THOMAS COOK.
Missionary to the Germans and Jews.

LITTELL'S LIVING AGE, No. 351, 12½ cents. Commencing New Year and a New Volume.

CONTENTS.

1. Lady Sale and Lady Harriet Acland, *United Service Magazine.*
2. Sinners and Sufferers, *Tait's Magazine.*
3. History of the English Language, *Edinburgh Review.*
4. Maurice Tiernay, Chap. XXI., *Dublin University Magazine.*
5. The Hand, Phrenologically Considered, *Athenæum.*
6. Public Nurseries in England, *Fraser's Magazine.*
7. Dryden's Quarrel with Flecknoe, *Gentleman's Magazine.*

With Poetry and short articles.
A new volume has just commenced.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston,
And sold by Dewitt & Davenport, Tribune Buildings New York.

THE WOMEN OF ISRAEL;
BY GRACE AGUILAR.

D. APPLETON & CO. Publish this week, "The Women of Israel," by Grace Aguilar, Author of "The Mother's Recompense," "Woman's Friendship," &c., 2 vols 12mo, paper cover $1, cloth $1 50.

"By no writer have the characters of the celebrated Women of Israel been so correctly appreciated, or eloquently delineated. Those high attainments of piety, those graces of spirit which have placed them in the rank of examples for all subsequent generations, are spread before us with a geniality of spirit and a beauty of style which will secure the warmest admiration; at the same time their weaknesses and errors are not overlooked or excused."

D. A. & Co. publish by the same Author,—uniform with the above,

"The Mother's Recompense," 1 vol 12mo, near 500 pages, paper cover, 50cts, cloth 75cts.

"It cannot be read without both profit and pleasure."

"Woman's Friendship," 1 vol 12mo, paper cover 50cts, cloth 75cts.

"This is truly a classical novel."

"The Vale of Cedars," or, the Martyr; 1 vol 12mo, paper 50cts, cloth 75cts.

"One of the best works of this graceful and popular writer."

WANTED—In a Church School of limited numbers, near Baltimore, a young man about 25 years of age, who has had experience in teaching, and is thoroughly competent to give instruction in all the branches of a liberal education.

To one who can with undivided attention assist in the supervision and instruction of the young gentlemen of the Institution, a desirable home and adequate compensation could be offered.

A communicant of the Church preferred. Address, Frederick Gibson, Baltimore, Md. Feb. 1—4t.

WANTED—By the widow of an Episcopalian Minister, late of the old country, an engagement as Teacher in a private family or school, for the afternoons, the advertiser being occupied in scholastic duties from 9 to 12 P.M.

Any commands addressed to the Rev. James Millett, 133 Eldridge st., for H. M. W., shall be attended to immediately.

N.B. All communications to be postpaid. Feb 1-2t

A SITUATION in a Boarding School, is wanted by a Lady well qualified to give instruction in the English branches. The best of references given and required. Salary moderate. Address M. K. A., Post Office, box 139.

Poetry.

For the Churchman.

A Scene in Ireland in 1847.

On entering a lonely cabin in one of the starving districts of Ireland, the parish priest found the occupant, a poor widow, in one corner of the apartment kneeling, as if engaged in prayer, while beside her, on a miserable bed, lay her five children apparently sleeping. The priest paused a while on the threshold, unwilling to disturb the devotions of the widow, until alarmed by the unbroken stillness, he approached and found that life had fled the whole group. None could doubt the manner of their death—the wasted form—the shrivelled cheek and sunken eye with its expression of intense suffering, all told with fearful distinctness of starvation.

On an errand of mercy, the servant of God
Issues forth--meeting anguish and death on the road;
No sounds reach his ear save the cry "give us bread,"
Or the wild Irish wail of lament for the dead.
He speaks of redemption and infinite love,
Of a glorious rest in the mansions above;
But few heed his message or join in his prayer,
For the hearts of the famished are steeled by despair!

Yet at each scene of horror his own bosom bleeds,
And his eyes are oft moistened—still onward he speeds—
For the widow and fatherless rise to his mind,
And their poor distant cabin he hastens to find;
There, at least may he witness the triumph of faith,
The Christian's submission and hope beyond death—
For brightly the light of religion has shone
Through all the dark trials the widow has known!

He reaches her cabin—why pauses he now?
Some holy emotion illumines his brow,
And chases the shadow of grief from his eyes,
As if met by a gentle and pleasant surprise,—
Lo! a scene for the painter—the light just revealing
A group of dear children—a fond mother kneeling--
Let him pause on rhe threshold to sketch them all there,—
The five *sleeping* children, the *mother in prayer!*
'Tis seldom he'll find such a group to portray,
Let him paint the expression of each while he may!

Oh! what is more fair to the eye of the mind,
Than maternal affection by Heaven refined!
Midst the scenes of that morn, 'tis a vision so bright,
That the soul of the Priest is entranced by the sight;
And devoutly he gazes—disturbed by no sound;
Till alarmed by the length of the stillness profound—
He draws near the sleepers—ah! what meets his eye
That can bring from his lips such an agonised cry?

Lo! the death seal is stamped upon each youthful brow,
And if e'er intercession is needed 'tis now—
Let him fall by the dead in the pestilent air,
And pour out his soul for that mother in prayer!
For her hands are still clasp'd and her head is bow'd low,
And she heeds not his cry in the depth of his woe!
Ah! fearful indeed is the calm wordless grief
That lists to no sound—admits no relief!

He stoops to address her—no sound—not a breath—
He trembles—is *her's too* the stillness of death?
Yes! in infinite mercy God answered her prayer,
And relieved them forever from suffering and care.
The spirits of mother and children had gone,
Where hunger, thirst, pain and disease are unknown!

* * * * * * * * * * *

Three days had they fasted--the night of the third
They slept from exhaustion deep, dreamless, unstirred
Till the dawn of the fourth---when arose the faint cry,
"Give us bread" dearest mother, "some bread or we die!"
Nay "murmur not darlings," the pale mother said,
And I'll pray to our Heavenly Father for bread,
For His goodness and mercy shall ever endure---
His love cannot fail us---the *promise is sure!*
On that promise O Lord! I in confidence rest,
Wilt thou grant such relief as thy wisdom sees best!

Her prayer was scarce uttered---so strong in its faith,
Ere the Lord sent an answer, the "Angel of Death,"
Who gently the spirits released from their clay,
And bore from the earth and its sorrows away.
Then weep not for them---for their weeping is o'er
In the home of the ransomed they hunger no more.
They need not your succor---they want not your prayers,
But they bid you bestow on the living your cares---
Who are still sending forth in their anguish, the cry,
Give bread to the famished," "some bread or we die!"
shall ye receive from the warm hearts ye cherish,
The blessings of those that are ready to perish."

S. M. H.

Selected Matter.

From the Scientific American.

Progress of Discovery during the Last Half Century.

It is related that one of a party of travellers, while standing on one of the mountains of Switzerland, was so transported with the beauties of the scenery spread before him, that in a burst of enthusiasm he declared, "he had never seen the equal of such scenery, and he was sure there was nothing like it in Europe, for he had travelled through every country in it." A German at his side said, "he had never seen its like with but a single exception," and he named a certain mountain in the Highlands of Scotland, which he had visited but a few weeks before. The former gentleman hung down his head, merely remarking "that, although he had been there often, he never thought much about it." That mountain was on his own estate.

There are no common sayings which contain more truth than "familiarity begets indifference," "'tis distance lends enchantment to the view." We live in an age of wonders and the last half century has witnessed a succession of the most mighty events and the most astounding discoveries which have ever been made, at least during any other such period of the world's history, and yet, living as we do, in the midst of such developments, with new leaves of the book of invention still turning over, we do not wonder—for it is just like human nature, that the majority of mankind are callous to the merits and impertance of the discoveries made in their own day, even although they are reaping untold benefits from them.

Let us look back to the beginning of this century, and see what mighty works have been done by invention since that time. In 1800, there was but a single steamboat in the world. Our inland seas and noble rivers were lying grand and silent in primeval loneliness, except when enlivened by the clumsy batteau, or the rude flatboat. In 1807, Fulton launched the Clermont, which made a passage to Albany in 32 hours. At that time the mode of travel was by schooners and sloops, which were frequently six days on the passage. The improvement was certainly great, but what would Fulton say, to see steamboats running the same distance in 8 hours—and some of them large enough to stow the Clermont on their forward decks. No steamboat had broken the waters of the Mississippi, previous to 1815; the voyage from Cincinnati to New Orleans was a tremendous undertaking, and occupied more time than a steamboat would now take to circumnavigate the globe. At present it is calculated that there are no less than 3000 steamboats of all sizes in America, and the time saved to travellers, by the invention of the steamboat, is, at least, seventy per cent; that is, a person can travel a greater distance in 30 days now, by steamboat, than he could in a 100 days in 1800. Just fancy Benjamin Franklin being almost wrecked in going from New York to Amboy, and the vessel which he was in, occupying 32 hours on the passage—a distance which is accomplished every day by our steamboats in one and a half hours—a great change truly.

In Europe, steamboats were unknown until 1814, and no sea was regularly navigated by steamboats until 1838. The progress of Marine Navigation is remarkable. In 1838, no steamship had ventured across the stormy Atlantic to establish ocean navigation. Now we have communication every week with Europe, by regular steam mails; and to show the advantage of steam over mere sailing vessels, within a few days from the present date, some of our finest sailing packets have come in after a passage of fifty days, while our steamships have not been out more than sixteen days. If the last half century had given us no other invention than the steamboat, that alone, considering its importance, is enough to immortalize it. If in 1800 there was no steamship in the wide world, where is the country now where they are not seen, and where they are not exercising a most important influence? No country in the world. On the Hudson, Mississippi, on all our lakes, rivers, and seas, and on all the oceans of the world. On that sea where the waters rolled up in walls to allow Moses and the Hebrews to pass dry shod; on the ancient Nile, where Cleopatra's galley spread its "silken sails *to* the breeze; on the Ganges of Indus in the East, and the Sacramento in the West, there may be seen numerous monuments to the inventor of the steamboat"— the steamship "Rules the Waves."

The steamboat is not the only important invention of the last half century— the progress of invention is just as marked in other departments of discovery. Look at that Iron-Horse moving out of his stable, screaming and panting to start on his journey. That is the steam engine in its most perfect state—it is a near approach to the spiritual and physical combination. Behold how easily he drags the ponderous train at the rate of thirty miles per hour, thus conveying hundreds of passengers in concert and safety, to a distance in an hour which but a few years ago, would take them nearly a whole day to accomplish by stages. Within three months the Queen of England was transported from the interior of Scotland to London, a distance of 400 miles, in ten hours. In 1800, the same journey could not be accomplished in less than eight days. If the steamboat has revolutionized intercommunication by river and sea, the locomotive has done more to revolutionize travel by land. In 1800, there was not a single locomotive in the world, nor for 29 years after, viz, the 6th day of October, 1829, the day on which the Rocket ran on the Liverpool and Manchester Railway, at the average rate of 15 miles per hour. From that moment we date the commencement of a new eoa;5600 miles of railway constructed, and as many more proposed, at a cost of more than $500,000,000. In the United States there are at least 5700 miles of railway constructed, and there cannot be less than 22,250 miles of railroad now in operation in Europe and America, for neither Asia nor Africa can boast of a single line completed. What were the old Roman roads in comparison to the footpaths of our iron-horses? In 1835, there were only 15 miles of railway in New York; now there are about 1500, and a traveller can now journey as far in one day as he could in eight days in that year.—The wealth invested in railroads is enormous, and their influence upon mankind, in every respect, is beyond calculation. But this grand invention is not the limit of the great discoveries made in our day.

Who, if he were told, twenty years ago, that the sunlight would be used for a limner's pencil, would have believed it? Not one; and yet this has been done. When M. Daguerre, a distinguished chemist of Paris, first published in 1839, that he had discovered a method of taking pictures on metal plates by the sun, the public regarded his metal tablets with feelings of wonder. And if this discovery has not yet produced such important results, nor affected the customs of society as much as the steamships and railways, still it is a beautiful and wonderful discovery; and the time may not be far distant when it will be applied to paint the planets as they roll in their courses, and thus impress the warm kiss of the star on the pale cheek of the artist's metallic canvass.

Among the grand discoveries of the last half century, the Electric Telegraph stands out in bold relief. It has given to man the power of transmitting his thoughts to his fellow-man thousands of miles distant in a few seconds. "Electricity leaves her thunderbolt in the sky, and like Mercury dismissed from Olympus, acts as letter carrier and message boy," In 1837, when Morse first proclaimed that he could write messages by electricity at any distance, wise people shrugged their shoulders and looked with blank unbelief upon such a daring proposition; and when the proposal was before Congress, in 1842, to appropriate $30,000 to test his system of telegraphing, it met with some determined side cuts and stern opposition from men (and there are a great number in the world) who are conservatives in nothing else but scientific discovery. In 1843 the first line of telegraph was completed in our country, between Washington and Baltimore, and since that time the progress of telegraph lines has been most surprising and astounding, if anything can now surprise us in the shape of discovery.

All the important cities in our Union are linked together by the lightning tracks, and wherever we travel there we behold suspended on slender poles, those attenuated threads, along which the lightning fleets with messages of love, hope, gain, or fear. The telegraph has produced most astonishing changes in the modes of conducting business. A few years ago what a wear and tear of horse flesh there was in getting news for our daily papers; what a trouble and delay there was in getting news from Halifax during the winter season. Now what a change. A steamship arrives at Halifax, Boston, or New York this morning, and the European news is published in the New Orleans papers in the evening. The speeches delivered in the halls of Congress to-day, are delivered to the readers of the newspapers in all our important cities next morning. Our astronomers, "pale watchers of the rolling spheres," employ the lightning pen to register their observations. The whole science of Voltaism, Electro-Magnetism, and Electrotyping, are trophies of the discoveries made during the last fifty years. Volta's letter to Sir Joseph Banks, announcing the discovery of the Voltaic Pile, is dated March 20, 1800. The splendid discovery of the Electro Magnet, by Oersted, is dated 1821; and the beautiful art of Electrotyping, whereby electricity is made to resolve the metals from their liquid solution, and copy, with the utmost accuracy, the medals of Duer, the most delicate etchings, and even write in permanent characters of gold, is but a few years old. Electro-magnetism has been employed to separate metals from their ores, to drive machinery, to make huge bars of iron dance in mid-air, like the fabled coffin of Mahomet, and what it may accomplish in future times, (for there are still mysteries connected with it,) it is not possible to predict.

Before the beginning of this century, what was the printing press in comparison to what it now is? A few years ago there was not a single press driven by steam; now there is not a paper with a large circulation printed without it. From printing 1000, 2000, and 4000 copies per hour, the latest improved press can print 10,000, and the time is at hand when a single press will be throwing off 16,000 copies per hour. In other departments of typography the improvements are equally striking and beneficial.

In what may be termed minor machines, the inventions and improvements have not been of minor importance. Fifteen years ago pins were all made by hand, each was made of more than one piece and a number of hands were required to finish each one. A single machine now completes the operation from beginning to end; and, in Waterbury, Conn., 1,000,000 are finished every day, and the machinery for counting and sticking them in papers, is equally ingenious. In all kinds of machinery for manufacturing textile fabrics, the improvements made during the last half century would require volumes to describe them in all their numberless variations. In weaving, especially, we behold the most beautiful carpets, with their most intricate patterns, woven by a few rods and cams, without the finger of man touching them, after they are set in motion.—The rich carpets of Brussels are now made by steam, and iron fingers lap the wires, to raise the figures with more accuracy and speed than the most skilful weaver. In some departments of manufacture, improvements have succeeded one another with such rapidity that one set of machinery has been calculated to last only three years.

In Chemistry, what discoveries have been made! In fact, the whole science has been remodelled. The discovery of the voltaic battery was to chemistry what a strong man is to a great law-giver, in executing his mandates. In the hands of Davy, chemical compounds of what were supposed mere earthly chrystals, were resolved into metals in 1808, and since that time the most astonishing progress has been made in the science.

Agricultural chemistry is but a few years old, and bromine, iodine, palladium, rhodium, &c., are discoveries of very late years. The Animal chemistry of Liebeg has been but recently given to the world; cotton and saw-dust are now made to propel cannon-balls, and rend rocks by a spark from a battery, and Chloroform has come to the aid of surgery, and arms and limbs are amputated from men and women every day, and they are ignorant of the operation performing on them as the dead in their graves.

Gas Light was unknown in 1800! it was not until two years after that Murdoch made his first public exhibition at Soho; since that time his discovery has encircled the earth—in Europe and America all the principal cities are lighted with it, and every New England village—where no white man had built his residence in 1800—are now illuminated by this subtle agent of human comfort and happiness. We have it asserted also, and that but of yesterday, that water is now made in a New England city, at but little expense, to give both light and heat, to cold, blind and erring mortals. In the department of chemistry there is still as great an ocean before us as there is behind, in physical discovery.

In Astronomy the advancement has been equally rapid and wonderful. Mechanics has come to the aid of mathematics—new and powerful telescopes have drawn the stars down to earth, and opened up the secret chambers of Orion, to the ken of mortals, and so refined have the disquisitions of philosophy become, that the planet Neptune was recently discovered even before a ray of its light had entered human eye; and, as Sir David Brewster has well observed, "by a law of the Solar System, just discovered by Daniel Kirkwood, an humble American mechanic, who, like Kepler, struggled to find something new among the arithmetical relations of the planetary elements, we can determine the broken magnitude of the original planet, long after it has been shivered to atoms"

There has not been a single department in science and art, but has been greatly enriched with splendid discoveries during the last fifty years; and those discoveries, although so many are blind to their value, have been the means of conferring great benefits upon all classes. Look at the simple article of Lucifer Matches, twenty years ago we knew nothing about their benefits. None but those who were comparatively rich could buy them, and fifteen years ago a box, which now sells for one cent, could not be purchased for less than twelve cents. During the last war between America and England, cotton cloth, which now can be purchased for eight cents, could not be purchased for forty. Blanchard has given to the world a machine which, by putting a rough block of marble upon a spindle, soon turns it into the likeness of Clay or Webster.

Bogardus has given to the world his engraving machine, (we are sorry it is so little known) which can engrave the finest numbers, and the most beautiful flowers, on metal, with a facility and accuracy, which baffles all manual workmanship. In planing machines, spike machines, machinery for making shoes for men, and shoes for horses; in machines for making all instruments, from a needle to an anchor, what part of the whole world's history can equal the last half century? Nasmyth's Steam Hammer, which was invented but a few years ago, can be managed with the docility of a lamb. We have now gold and steel pens instead of goose quills. This is certainly an age of invention. The triumphs of warriors are naught compared with the triumphs of inventors. The iron bridge spanning the sea, the iron ship sailing on the sea, are greater evidences of mental power than Austerlitz or Waterloo.

And if the last half century has given birth to so many grand discoveries and inventions, is there any reason to doubt that the future may more than outstrip the past. We can see none. Hope is pointing her finger to the year 1900.

Boston Transcript.

Advertisements.

WANTED—A gentleman of middle age and experience in teaching, to direct the studies of a young man, preparing to become a candidate for orders. A clergyman will be preferred, and to one thoroughly competent, it will prove a permanent situation. Address, S.R., at the Churchman office, stating name, address and references.
Jan 21—3t

PARLOR ORGAN FOR SALE.—A sweet-toned Parlor Organ of two Stops, in a fine mahogany case, will be sold by the owner, who has no further use for it, for $100—less than half its value. It may be seen during the morning or in the evening, at No. 781 Greenwich st.
Jan. 21—2t.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Troy, Jan. 1, 1851.

THE COLLEGE OF ST. JAMES,
Washington Co., Maryland.

THE Second Term of the Ninth, (Annual) Session, will open on Monday, March 3d. Application may be made to Rev. John B. Kerfoot, D.D., Rector. For further information, or for the admission of pupils to the College or Grammar School. P. O. address, College of St. James, Md.
Jan 18—8t

ALMANACK & CANONS.

FOR 1851.—Sword's Pocket Almanack and Church Register, containing lists of the Bishops and Clergy, and other statistical information to which is added, the Constitution and Canons of the Church.

Published by
STANFORD & SWORDS,
Church Publishing House,
137 Broadway
Jan. 4, 6t.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

The COMBATANTS.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

The DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.; fancy paper, 25.

The DARK RIVER.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

The EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo.; three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Nov. 30, 1850. Church Depository, 20 John St

THE EVERGREEN, FOR 1851.

THE Proprietor of the Evergreen, duly appreciating the great success which has attended the publication of his magazine, would, with the commencement of a new volume, again urge its claims upon the reading community. The Evergreen is a repository of religious, literary, and entertaining knowledge for the Christian Family. Its religious teachings will conform to the standards of the Protestant Episcopal Church. Its design is to supply a want experienced by a very large portion of the community, that of a magazine for FAMILY READING, inculcating in a pleasant and agreeable form, the great principles of morality and religion.

The January number will commence the first of the second series of "Letters from Jerusalem," supposed to have been written by a young Jewess to her father, residing at Alexandria. The period selected, is that in which our Lord was upon the earth, and the events which occurred and the persons who lived during that time, are brought before the reader as by an eye-witness. These letters are written expressly for this magazine, by Prof. J. H. Ingraham, of Nashville, Tennessee, and the deep interest of the subject, together with the animated and popular style of the author, have gained for the narrative, an extraordinary degree of favor.

"A Trip to the West," by the Rev. Richard Cox, being an account of his travels through several Western States, will also, it is not doubted, prove highly acceptable to the reader. This will be followed by a series of papers on the "Early Persecutions of Christians," (a subject of the deepest moment) by the same author, and cannot fail to add greatly to the value of the magazine, and the pleasure and improvement of the reader.

The magazine will also contain tales and sketches from the pen of the Rev. Frederick W. Shelton, a gentleman well known in the literary world, and who has been one of the most popular contributers to the Knickerbocker Magazine.

In addition to these, our list of contributers contains a large number of names of the best and most vigorous writers in the country. In point of talent and ability, and interest, the Evergreen for 1851, will excel any volume heretofore published.

The Evergreen will be issued punctually on the first of every month. The work will comprise at least thirty-two pages, exclusive of the engravings,—thus forming, annually, a richly embellished volume of about four hundred pages. Each number will be ornamented with an appropriate and beautiful Steel Engraving.

Price Two Dollars a year in advance. This will also entitle subscribers to engraving of two churches.

Any clergyman, or other person, sending four subscribers, and the payment in advance therefor, shall be entitled to a fifth copy gratis; and this, not only for one year, but so long as he will continue to forward the payment for four subscribers.

Any clergyman, or other person, sending eight subscribers, and the payment in advance therefor, shall receive a complete set of the portraits of the deceased Bishops on large paper, together with the volume for the current year for which the subscribers are obtained.

Any clergyman or other person, sending us 15 subscribers, and the payment in advance therefor, shall receive a complete set of the Evergreen from its commencement, (being 7 volumes,) together with the volume for the current year for which the subscribers are obtained.

Persons wishing to subscribe, and subscribers, in places where there is no resident agent, are requested to remit directly to the Publication office, by mail, and an acknowledgement of the receipt of the money will be sent with the subsequent number of the Evergreen.

From a large number of flattering notices by the press. We extract the following.

Every succeeding number seems to improve, and we can confidently commend it as a Periodical which will supply useful and entertaining reading for the Christian Family. We trust that the new energy and life, which mark its present existence, will secure for it the larger share of favor and patronage it richly deserves.—*Banner of the Cross.*

The Evergreen is a magazine adapted more particularly to that class of readers who belong to the Episcopal Church. It is sufficiently decided in its tone—yet, its advocacy of principles is in a spirit of calmness and moderation, well calculated to secure the attention of any denomination of Christians. Its articles possess a high degree of literary merit. The papers now in course of publication, on the Early Persecutions of Christians, written by the Rev. Ricard Cox, contain much historical information and much edifying readsng. The present number commences a series of letters, supposed to be written by a Jewess of Jerusalem, during the life and ministrations of our Saviour. They are from the pen of Professor INGRAHAM, and will possess a rare interest. We are glad to see the talent of that gifted writer, who, for a long time past, has withdrawn himself from the field of authorship, devoted to so noble a theme. We understand he is a regular contributar to the Evergreen.—*Westchester Gazette.*

An able and widely circulated monthly periodical devoted to the Literature of the Church. Each No. contains thirty-two well-printed pages and a finely executed Steel Engraving. * * *

Of its high position as a Literary Periodical, the steady increase of its circulation furnishes an all-conclusive evidence. It is replete with sound argument, sound diction and sound doctrine, and by all those who regard with interest the historical literature of the Church, will be welcomed most cordially.—*Lansingburgh Gazette.*

WM. H. ONDERDONK, Proprietor,
142 Broadway, N. Y

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.
References of the highest character can be given.
For address, apply at the office of this paper.
Nov. 16—tf

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

REPORT FOR OCTR.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	3
Manufacturers		Mechanics	
Clerks	7	Clergymen	5
Physicians		Mariners	2
Students		Merchants	3
Steamboat Captain	6	Others	9
Lawyers	6		
Public Officers	6		25
Agents	3		59
	59	Total	86

Whole number of Policies issued 6352

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices
tf

CLERICAL SPENCERS.---These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleecker, cor. Wooster st.

CHURCH SCHOOL, conducted under the general supervision and advice of the Rev. Samuel Seabury, D.D.

WM. B. STOUGHTON, Prin,
190 West 19th st, 3d house from 8th av.
Nov. 23, 1850. 3m

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Further information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

INSTRUCTION IN GERMAN.—A native of Hanover, a graduate of the University of Gottingen, is desirous of obtaining private pupils for instruction in the German. The best recommendations. Address E. B. at this office.
Jan. 4, 4tj

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.
PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
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JAMES WARREN, 54 Front st.
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" Charles H. Halsey.
Rev. T. H. Taylor, DD
" J. H Price, DD.
" Gregory T. Bedell
" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary
tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.
REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon: Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Asso. Rector.
REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 8 inches deep.

No4.—A Swell Organ, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st: Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home;* none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.
James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson
OFFICERS.
JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight has secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.
Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
Robert G. Fairfield.
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Condall,
John C. Beach,
Pliny Freeman,
William Barton.
PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,531 36	
		$311,339 56	
Paid losses, expenses, and for purchased policies,	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69	—124,416 44	—186,973 12
Nett accumulated fund,			$1,082,618 08
ASSETS			
Cash on hand,		$6,941 84	
Bonds and mortgages,		375,889 45	
Real estate,		16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,		664,043 47	
Loans on scrip,		6,015 01	
Paid at agencies, and in course of transmission,		12,760 70	
			$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist " or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 6, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.
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THE CHURCHMAN,
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REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

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